THE

BRITISH CRITIC,

For JANUARY, 1809.

"Famæ ſtudium, et pertinax ſcribendi opera, ut quoſdam claros, ſic innumerabiles ſtultos atque inopes in ſenium miſit, nudoſque et loquaces ſpectaculum vulgo fecit."

PETRARCHA DE REM.

The deſire of fame, and a determined perſeverance in writing, have certainly made ſome men illuſtrious, but many more they have expoſed to an old age of folly and want; and left them, ſtripped of all but their loquacity, as public monuments of error.

ART. I. *A Deſcription of the Cathedral Church of Ely; with ſome Account of the Conventual Buildings. Illuſtrated by Engravings. By George Millers, M. A. Minor Canon and Sacriſt.* 8vo. 186 pp. 12s. White. 1808.

THIS very modeſt and unpretending volume is written with conſiderable ability, and has certainly contributed in no unimportant degree to that knowledge of our ancient architecture which has of late years been much and ſucceſsfully inveſtigated.

The public opinion of this work of Mr. Millers has indeed been aſcertained before it was preſented to our examination:

a ſecond edition having been called for within the expiration of the year.

After a conciſe but pertinent introduction, the author exhibits a claſſification of the ſeveral ſtyles or orders of Engliſh Church Architecture. If his nomenclature be not that which is univerſally by common conſent adopted, it is certainly of frequent occurrence: SAXON, NORMAN, and ENGLISH, which laſt is ſubdivided into EARLY, ORNAMENTED, and FLORID.

In the firſt part of his work, Mr. M. acknowledges himſelf to be principally indebted to Mr. Bentham, as well as to other authors in "different and inferior degrees," but from whatever ſources he may have derived his materials, he has certainly collected more particulars of this admirable ſtructure than have before been brought together. The clear, judicious, and uſeful arrangement of theſe is unequivocally his own.

Theſe materials are arranged under the different heads of *arches*, *columns*, *windows*, *roof*, *walls*, and *ornaments*. It is due to Mr. Millers to obſerve that theſe heads conſtitute a very comprehenſive and inſtructive manual of ancient eccleſiaſtical architecture. But this is hardly commendation enough; for the ſubſequent parts of the work, though relating immediately to Ely Cathedral, have ſimilar claims of utility and intereſt. They contain much both of obſervation and intelligence applicable to all ſuch inveſtigations.

In the ſecond part of the work the characteriſtic branches detailed in the firſt are exemplified by a minute and circumſtantial ſurvey of the Church, and of certain buildings and remains, immediately connected with it. A third part of the work comprehends other ancient edifices which had ſome connexion with the Convent. One of the moſt curious remains of antiquity at Ely is Prior Crauden's Chapel, this is well deſcribed at page 114, but we ſelect the following as a ſpecimen, becauſe it is alike creditable to Mr. Millers as a writer and an antiquary.

"It is perfectly obvious, that the whole building was not the work of any *one* age. The nave, the ſide aiſles, and the chancel, are all uniform and conſiſtent. At the lofty arch now worked up into a wall, Bentham places the original ſemicircular eaſt end. When that was taken down, the arch was erected, opening into an additional building, which Bentham calls a tribuna. A part of the original fabric it could not have been. The arch is much loftier than any of the others; and no arch of any ſort could have a place there. Till very lately, I was inclined to fix this extenſion of the original church in the age of Ethelwold. The two parts ſeemed to exhibit the very points of ſimilitude and difference

difference, which might be expected between an earlier building, and one of that age in which we know that Saxon architecture had been much improved in amplitude of dimenſions. Mr. Bentham, indeed, ſays, in his account of Saxon churches, that he finds the ſemicircular eaſt end of this building was taken down in A. D. 1102, but he gives no reference to his authority. I had almoſt perſuaded myſelf that it was miſprinted for 1002, when I accidentally met with a reference, where it was much leſs likely to be found, in the account of the life of abbot Leofric. The Liber Elienſis deciſively proves the later date.

" At what *earlier* period the other part was built, it is certainly difficult to fix with preciſion. I have placed it at A. D. 673. In this I have followed Mr. Bentham, who poſitively ſays that it was then begun, and gives the authority of writers contemporary, or of the next age. As it was the year of Etheldreda's foundation, it ſeemed the beſt that could be ſelected, in order to place in a chronological ſeries, one event which muſt be in ſome degree indefinite, among others either better or preciſely aſcertained. He alſo calls it the church of St. Etheldreda, and I have followed him in calling it ſo. Not that it was ſtrictly ſo. It is ſaid to have been begun by her, but not finiſhed till the days of her canonized ſucceſſor, Sexburga, by whom her reliques were ſolemnly tranſlated into it, as they were again into the new church in 1106,

" We know, that the foundation of a monaſtery and the conſecration of its church, were never coincident, and ſeldom very near. Thirty, forty, or more years frequently elapſed, in completing the elaborate fabrics of Norman times. Some church was, indeed, abſolutely neceſſary from the very firſt, but a temporary one was erected, to be uſed till a ſufficient part of the intended fabric was finiſhed, for the performance of divine ſervices. A conſiderable interval may therefore be allowed in the preſent caſe, without material deduction from the venerable antiquity of our church, and without any real impeachment of the veracity or accuracy of the early hiſtorians. In Liber Elienſis, the tranſlation of St. Etheldreda is placed in A. D. 695, but it does not follow that the whole church was at that time completed; perhaps no more of it than the eaſt end.

" If, however, the very cautious ſcrutinizer of the works of thoſe dark ages, ſhould not reſt ſatisfied with this conceſſion, there lies before him the ſpace of two hundred years between the foundation of the monaſtery and the inroad of the Danes. There is abundant room for any competent judge of ſuch a queſtion to place the erection of the church more correctly, by a ſtricter examination of authorities, or, where they fail, or are fairly to be ſuſpected, by the beſt eſtimate of probabilities he can form. I think, however, it would be right to uſe due caution, not to advance too far from the known time of the foundation. And I cannot but contend for the far greater probability (were hiſtory

quite ſilent) that it was built in the firſt than in the ſecond hundred years. During almoſt the whole of the ninth century, our country was expoſed to the deſolating inroads of the Danes. It was a lamentable period, in which many religious edifices were deſtroyed, and which afforded no inducements or facilities to erect any. In any caſe I cannot but perſuade myſelf that ſome part at leaſt, of what we now ſee, was of the church which ſuffered in the barbarous devaſtation of 870.

"It does not ſeem poſſible, nor has any one ever propoſed, to place the erection of it lower than the time of Ethelwold. Of that opinion was biſhop Tanner, when he wrote his letter to Browne Willis, being at that time a prebendary of this church, and certainly a very learned antiquary. He ſays, the ruins ſeem to be the remains of the church of St. Ethelwold; but that he cannot ſay where the church of St. Etheldreda ſtood. From all the hiſtorical authorities cited by Bentham, certainly nothing can be plainer, than that wherever was the ſite of St. Ethelwold's, there alſo was that of St. Etheldreda's church. It was, moſt probably, a due conſideration of thoſe authorities, which induced Tanner, in the Notitia Monaſtica, to correct his firſt opinion.

"The improbability of ſo long a duration of ruined and mutilated walls, will not appear very great to thoſe who conſider the much longer continuance of ruined buildings in other countries, if not in our own. What would be thought of the incredulity of thoſe who ſhould doubt the reality of the ſplendid remains of ancient art in Italy, in Sicily, in Greece, in the Ægean iſlands, in Aſia minor, or of the yet more remote and ſtupendous reliques of Egyptian grandeur? It would be thought an unreaſonable and even a ridiculous doubt; becauſe the origin of theſe magnificent edifices is recorded, or at leaſt their exiſtence in very remote ages recognized, by authors of competent authority. And in recording ſuch facts, why ſhould that of Saxon writers be more queſtioned? It ſhould really ſeem, that the contemporary, or nearly contemporary teſtimony of an ignorant and credulous monk, however worthleſs in many reſpects, is, in ſuch a caſe, as credible as that of a learned and philoſophical hiſtorian." P. 127.

We cannot be thought to detract in the ſmalleſt degree from the high and deſerved eſtimation in which the late Mr. Bentham's elaborate and coſtly work is held, if we obſerve that this author has conſiderably improved upon his original in the particular ſubject of architectural antiquity.

The well known and very maſterly fifth and ſixth ſections of the Hiſtory of Ely in Bentham's book retain their full value undiminiſhed and undiſputed, but many important additions are made to them in this volume, from a variety of ſources.—Perhaps it may be added that the whole is here arranged in a more convenient and uſeful manner. The

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DESCRIPTION may therefore be preferred to the HISTORY of Ely by thoſe readers who are deſirous of information on this particular ſubject, and who are leſs anxious about the very curious matter, hiſtorical and biographical, which forms ſo large a portion of Mr. Bentham's expenſive work. The work of Mr. Millers however is not entirely deſtitute of this matter, but he has confined it to chronological liſts and tables, in his Appendix.

The work is illuſtrated by ten remarkably well executed engravings. In this more expenſive part of his work the author has received aſſiſtance from individuals whoſe names are an honour to his work. He certainly poſſeſſes abilities equal to more extended undertakings, and we ſhall be very much miſtaken indeed, if he ſhould not be both called upon to exerciſe them, and receive a due remuneration for his diligence.

ART. II. *The Principles and Law of Tithing, adapted to the Inſtruction and Convenience not only of Gentlemen of the Profeſſion of the Law, but of all Perſons intereſted in Tithes. Illuſtrated by References to the moſt leading and recent Tithe Caſes. By Francis Plowden, Eſq. Barriſter at Law.* 628 pp. large 8vo. 1l. 1s. Baldwin. 1806 *.

ALTHOUGH the numerous works on Tithes appear to us to be fully ſufficient for the information of Lawyers and of the public, ſtill, as practical digeſts are among the moſt uſeful productions of the preſs, we are not inclined to blame Mr. Plowden, merely for having added himſelf to the liſt of writers on this ſubject. It is neceſſary to examine his book, for the purpoſe of aſcertaining, whether it is well or ill executed, and the reſult of that inveſtigation will furniſh the beſt grounds of applauſe or cenſure.

Mr. Plowden divides his work into three parts, or books, and has added a large appendix. The firſt book treats on the civil eſtabliſhment of religion, and the general nature of tithes, viewed both ſpeculatively and hiſtorically. The ſecond book is devoted to the conſideration of the perſons intitled to recover tithes, and the objects in reſpect of which they are to be paid; and the third book diſcuſſes the legal means of enforcing the payments.

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* The illneſs of a valuable Contributor has occaſioned the delay of this Article.

In the firſt book, Mr. Plowden declares it to be "the firſt, and, perhaps, not the leaſt important, object of his reſearches, to deduce the title of the eſtabliſhed clergy to their tithes, and other eccleſiaſtical maintenance from the real principles, upon which the ſupport of an *eſtabliſhed clergy* has ever been made an integral part of our conſtitution, ſince that conſtitution has aſſumed a ſettled form." As a commencement of the diſcuſſion, he cites a clumſy ſarcaſm of Dr. Prieſtley in theſe terms. "Muſt the members of this favourite church of your's, engroſs all the good things of this life, as well as thoſe of another; and muſt we unfortunate diſſenters partake of neither?" He then notices the various aſſertions of learned and eminent men reſpecting a divine right to tithes, and obſerves that "the divine right of the clergy to their maintenance, and of the king to his throne, was generally ſupported by the ſame ſet of men on the ſame principles. The critical æra of the revolution of 1688," he proceeds, "appears to have thrown much light on thoſe two once favourite extreme doctrines, of reſting the title of the King to his throne, and of the clergy to their tithes upon the *jus divinum*, or a heavenly title."

In theſe obſervations we find much to cenſure. The doctrine of a divine right to tithes has no affinity to that of the divine right of Kings. The right of the clergy to tithes is founded on a poſitive, creative precept of donation, repeatedly enforced in many paſſages of the Holy Writ, and thus firſt inſtituted. The duty of the ſubject to obey the King is alſo often reiterated in the ſame divine code, but it is no where enjoined to all mankind to live under a regal government. Every man who believes the ſcripture, and hopes for ſalvation through its means, muſt deſire to live in a Chriſtian community, and to partake of the bleſſings derived from the miniſtration of the prieſthood; and he cannot, conſiſtently with the command of ſcripture, or the ſentiments of an honeſt man, repine at, or withhold, the ſtipulated remuneration for their ſervices and conſolations. But although a man who lives under a royal or any other government is obliged by divine precept to obey the ruler eſtabliſhed in ſuch country, there is no precept of divine law which forbids him from removing, according to his inclination or convenience, to live under any other form of government more ſuited to his views or to his judgment. The law which enjoins the payment of tithes, is to thoſe who believe, univerſal and invariable, that which commands ſubmiſſion to Kings, local and accidental. This diſtinction is neceſſary to the detection of the

the fallacious ſophiſtry, which ſeek to confound two queſtions not in their nature connected, in order to expoſe the doctrine reſpecting the one, to ſome portion of the obloquy which has been heaped on that which relates to the other; but in making it, no ſuch conceſſion is intended, as that which would warrant the doctrines of modern reformers, that a king is a mere creature of the will of a fictitious ſuperior, whimſically termed the Majeſty of the People; holding his crown only till ſome factious demagogue can perſuade a certain number of hearers that he ought to hold it no longer, or, in other words, liable to be caſhiered for miſconduct. It is not indeed to be denied, that caſes may ariſe which will require the maſs of ſubjects, for their own ſafety, and that of their poſterity, to withdraw their allegiance from a tyrannical ſovereign. Such inſtances are recorded in Holy Writ, and ſuch an inſtance is for ever memorable in this country in the glorious Revolution of 1688. Neither is it altogether impoſſible, that a ſtate may find it neceſſary to diſmiſs altogether an uſurping perſecuting Clergy, and deprive them of the inheritance of the Church; ſuch was the effect of the Reformation, and long may it continue the unadulterated bleſſing of the people of theſe realms.

To avoid the neceſſity of returning to the ſubject of divine right, it may be well here to notice an opinion laid down by Mr. Plowden; that the moſt ſafe courſe for thoſe who are friendly to the claims of the Clergy, is to reſt them entirely on the ſanctions of human law, without adverting to the divine right. Certainly, if there exiſts in this land a title pre-eminently clear, ancient, undiſputed, and uninterrupted, it is that of the Church to tithes. No title to any eſtate aſcends to ſo remote a period of antiquity, or is ſo well recorded and authenticated as this. For mere forenſic purpoſes, this is indeed abundantly ſufficient; but a large portion of property veſted in a body incapable of forcible reſiſtance, poſſeſſing only caſual influence and a temporary eſtate, would be too feebly guarded againſt envy, rapacity, and ſtate neceſſity, if it were not fenced around by a ſuperior authority; by a law which controuls even law-givers, and incorporates itſelf with principles, which cannot be aſſailed without ſhaking the whole fabric of ſociety. He who, in defending the general poſſeſſion of tithes, ſhould abandon the queſtion of divine right, would be guilty of a baſe renunciation of a ſtrong argument in his cauſe; and he who, in oppoſing it, ſhould ſucceed in diſcarding that topic from conſideration, would have effected more toward the attainment of his end, than could be expected from the moſt in-

genious train of ſophiſtical deduction. This indeed we readily allow, that the diſcuſſion of divine right is ſo little neceſſary to the underſtanding of the law of tithing, that Mr. Plowden might have ſpared the mention of it, without any diſadvantage to his work.

The opinions of Mr. Plowden, above adverted to, form part of his chapter on the Principle and Nature of a civil Eſtabliſhment of Religion. In the courſe of it, he admits that

" the very earlieſt traces of our conſtitution beſpeak its interwoven texture of Church and State. Upon the aſſumption, that religion promotes morality, our anceſtors determined that a religious eſtabliſhment ſhould be ſanctioned by the community, and that the legal eſtabliſhment of it ſhould form an eſſential part of the conſtitution. It would be foreign from the object of this work," he proceeds, " to enter into the political, philoſophical, or theological reaſoning of grave and learned men, for and againſt the propriety and advantage of ſuch civil eſtabliſhments. The application of ſome fundamental principles will conduct the mind more clearly, and immediately to the true inference than the moſt elaborate, minute, and impartial inveſtigation of all the reaſons and arguments, that have been written on the ſubject. In the exiſting relations of policy and religion throughout Chriſtendom, many cogent arguments may be alledged againſt the adoption of ſuch an eſtabliſhment in a new government, which do not weaken, but rather enforce the neceſſity of maintaining and preſerving it, when once eſtabliſhed in an old one. The latter caſe alone affects our conſtitution."

From the opinion which ſeems to derive ſome ſanction from the latter part of this ſentence, we alſo differ, being firmly perſuaded, as Mr. P. ſays our anceſtors were, " that religion promotes morality;" and being further fully convinced, that its power of promoting morality muſt be wretchedly feeble, if religion itſelf be not protected, honoured, and conſidered as of the higheſt importance in the eſtabliſhment of the ſtate. The only exception is, where the Miniſters of the Church, inſtead of being ſatisfied with honourable protection, ſeek for uncontrouled dominion, and, inſtead of being contented with the honours and emoluments which juſtly belong to them, as protectors of morals and teachers of religion, affect to guide the counſels and controul the will of temporal rulers; to erect themſelves into an independent empire, and even to abſolve the people from their oaths of allegiance. Such an eſtabliſhment produces the ſame degrading and immoral reſults as muſt ever be felt in thoſe communities, which have not deemed it ne-

ceſſary to have any ſolid religious eſtabliſhment, and in which ſound morality and all the virtues which ſpring from it invariably decay, if indeed they ever exiſt.

Mr. Plowden then proceeds to make ſome remarks on toleration, which are not in themſelves objectionable; but in the deduction he draws from them, he lays too much ſtreſs on the propriety of maintaining eſtabliſhed religions, becauſe they are conſiſtent with the opinions of the majority of the people. A religious eſtabliſhment can be little reſpected, and muſt be very inſecure, if it were the ſubject of perpetual canvas; and the obvious concluſion from Mr. P.'s argument, although he excludes it ſlightly in terms is, that as the Epiſcopalian proteſtant religion is eſtabliſhed in England; the Preſbyterian in Scotland, and the Catholic in Canada; ſo ought the ruling power, in order to prevent confuſion, diſorder, and diſcontent, to give the benefits of the eſtabliſhment to the Catholics in Ireland. Without ſtopping to ſtate the numerous reaſons, religious, moral, and political, which oppoſe the adoption of ſuch a concluſion, we muſt proteſt againſt the introduction into the work before us of the ſtatements or arguments upon which it can be founded. Nor is it true, that the ſenſe of the majority has always been the ground upon which a religious eſtabliſhment has been made. Preſbyterianiſm was allowed to maintain the pre-eminence in Scotland, on account of its having been in that ſituation at the time of the Union; but were the majority of the people of that part of the kingdom to adopt any other religion, that would not afford a ſufficient reaſon for changing the eſtabliſhment; and when the Proteſtant religion was eſtabliſhed in England, it may fairly be doubted, whether the majority of the people had renounced the Catholic faith, or at leaſt whether they had adopted that preciſe form to which the ruling power required their ſubmiſſion.

The author then proceeds to argue, that

"the law forms the beſt title of the Clergy to their tithes; for were they to claim the payment of them *jure divino*, it is obvious, that their title muſt ever be reſiſted by thoſe, who deny the exiſtence of any ſpiritual power upon earth: and many are they, who maintain that doctrine; whilſt few can be ſingled out, that deny the conſcientious obligation of obeying or ſubmitting to the laws of the land they live in."

If the Clergy were to apply their title founded on divine authority, as an engine to force from every reluctant pariſhioner the payment of every ſmall arrear of tithe or other dues, they would indeed be acting a part equally void of diſcretion

diſcretion and dignity; but when deſigning ſpeculiſts endeavour to perſuade the people that the law of tithing is oppreſſive, founded on encroachment, and wrung from weak princes in dark ages, the Clergy would be equally negligent of eternal truth, and of their own intereſt, if they were to be deterred by any cavil from adducing the ſtrong arguments in their own favour, with which they are ſupplied by the ſacred writings.

With theſe remarks we quit Mr. P.'s firſt chapter, leaving the reader to make his own reflections on, or his own uſe of, the ſubſequent ſtatements reſpecting the difference between juriſdiction and order, the power of the keys, and the mode of ordaining and electing prieſts and biſhops.

The ſecond chapter of the firſt book, On the general Nature of Tithes, and other Eccleſiaſtical Revenue, begins with the following extraordinary paragraph.

"If there never had exiſted a civil eſtabliſhment of the Chriſtian religion, our ideas of the ſpiritual and temporal powers would not have been confuſed, but clearly and diſtinctly marked. During the three firſt centuries of Chriſtianity the true religion was generally perſecuted by every ſtate, but ſanctioned or ſupported by none; an irrefragable argument that civil ſanction was neceſſary, neither for the eſtabliſhment, nor the continuance of Chriſtianity. Some reſpectable and learned men have conſidered civil eſtabliſhments hurtful to the real intereſts of religion; others have thought them ſerviceable, if not abſolutely neceſſary. *Non noſtrum eſt*, to meet the queſtion."

The ſuppoſition with which this period begins amounts to no more than an aſſertion, that if there had been nothing to diſpute about, there would have been no diſpute; if there had been no property, there would have been no theft; but it is very far from true, that wherever there is propery there *muſt* be theft, or that wherever there is a civil eſtabliſhment *our* ideas muſt be confuſed: perhaps a ſlight correction of the preſs would aid this obſervation, and it would be more exact, if Mr. Plowden's printer had been directed, inſtead of *our*, to inſert *my*.

Nor does it follow, becauſe the Chriſtian religion, aided by the recollection of recent miracles, by many circumſtances in the hiſtory of the times, and by the ſpecial interpoſition of divine providence, increaſed during the firſt three centuries, in ſpite of perſecution, that therefore no civil eſtabliſhment was neceſſary. Its mere continuance might indeed have been provided for, as that of every religion except the eſtabliſhed faith is ſecured in moſt countries, but

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its univerſality could by no means have been aſſured, without the aid of an eſtabliſhment. To this object it is apparent, that the earlieſt teachers of our holy religion had an anxious regard, by the minute directions they have given for gradations in the Church, and by their exhortations to the faithful to yield up their all for the ſupport of the Church and of the brethren. A Church in which degrees are to be preſerved can only flouriſh where the predominating powers in the country conform to its doctrines; where that takes place, the ſacrifice of all poſſeſſions is no longer neceſſary, nor even poſſible; there, the ruling power naturally ſeeks to ſecure a fit maintenance for the Clergy, by aſſigning a portion of the common property for their honourable ſupport, and it has happened, in all Chriſtian ſtates, that the allotment of one-tenth of property in general to that purpoſe has appeared to be not only juſtified by reaſon, but enjoined by divine precept.

In conſidering by what right tithes either now are, or at any time were paid in England, Mr. Plowden, citing the 1 Cor. ix. 13, 14, obſerves, that

"it impoſes an univerſal and indiſpenſable duty and obligation upon every Chriſtian to contribute out of the property, which he has at his diſpoſal, *ſo much, as will be his proportionate ſhare, towards maintaining and ſupporting the Church Governor and his Miniſters, to whom the individual owes ſpiritual ſubmiſſion, in reſpectable eaſe*, above want, and out of the neceſſity of diverting their minds from the objects of their *ſpiritual* function, to the cares and anxiety of temporal concerns."

From this he infers, at much length, that the Clergy poſſeſs their tithes, by human right alone; but, if tithes were taken away by law, or if no wealthy individuals would relieve the prieſthood by ſpontaneous bounty, they would have a divine right to obtain from the faithful in their own neighbourhoods a moderate ſubſiſtence. If this is intended to ſhow that Mr. Plowden is a great lawyer, it will fail of its effect; if it is meant to exhibit him as a great politician, he has choſen an improper ſcene to diſplay himſelf. The record is too freſh in this country, to be forgotten or falſified, of the exiſtence of an aſpiring ſet of holy mendicants, who, profeſſing to beg by divine right, intruded into every family, and, inſtead of being the benevolent miniſters of a holy religion, aſſumed at once the occupations of juggling impoſtors and voracious plunderers.

An argument againſt divine right continued, with little intermiſſion, through two tedious chapters, cannot have been

been intended to produce no effect; and accordingly, in the concluſion of his ſecond chapter, Mr. P. diſcloſes two curious reſults ariſing from his ſpeculations. The firſt, aided by a perverſion of a paſſage from Mr. Burke's Reflections on the French Revolution, is, that Parliament has a right to fix, by way of mortgage, on Church property, any ſum which may be deemed neceſſary toward defraying the intereſt of loans. Another is, that if they who ſupport the divine right of the Clergy, or (to uſe the author's elegantly facetious phraſe) if the *divine tithing men*, are correct,

"the Clergy can demand one-tenth of all the payments and receipts for merchandize and goods, and lands bought and ſold within one year in the London dioceſe, upon the return of all land and its fruits and rents, and of all ſtocks, funds, and monies carrying intereſt, and of all that man poſſeſſes. No cuſtom or preſcription," he adds, "can be ſet up to evade or weaken a divine precept, by privilege, commutation, or otherwiſe."

Can ſuch deductions impoſe on the moſt weak or moſt indolent of men, and would it not be a waſte of criticiſm to employ any of the numerous arguments which preſent themſelves in refutation of them.

In the next chapter, the author profeſſes to conſider hiſtorically, tithes and other eccleſiaſtical revenues and immunities. In a work, intended "for the convenience and inſtruction of gentlemen of the law," in England, it might reaſonably have been expected that, if this chapter could be deemed neceſſary, ſome attempt would have been made to aſcertain the time when, and the circumſtances under which, the Clergy were firſt formally and legally inveſted with the right to claim their tithes, in the manner in which it is exerciſed at this day. But Mr. P. affords *no* information on this head; he deſcants at large on the dues claimed under the diſpenſation of the Old Teſtament; diſcuſſes the Apoſtolic doctrines on the ſame ſubject, and criticizes Dr. Comber and ſome other eccleſiaſtical writers; but with reſpect to England, he ſeeks for nothing more remote than Magna Charta, and inſtead of an hiſtorical view of the eſtabliſhment of the tithe, gives an outline of the hiſtory of the ſtatutes of Mortmain and Præmunire.

One principal object in this chapter is to ſhow, that during the aſcendancy of the Pope in this country, the rights of the Engliſh Church were ſufficiently aſcertained. The queſtion of right againſt encroachment in thoſe days is not very intereſting at this time, to the purchaſers of a large octavo volume on tithes, and the only reſult we can diſcover, as being intended

intended to flow from the attack made by Mr. Plowden on Father Parſons, and ſome other writers, is, that the authority of the ſee of Rome was not ſo dangerous to Britiſh liberty as is generally imagined; a propoſition by no means to be conceded, while the memory of the tyranny and uſurpations of that Church remains.

The ſubſequent chapters, which treat on the Law of Tithes, have no claims to a particular analyſis. They are no more uſeful than a new edition of any previouſly exiſting treatiſe would have been, if reviſed and augmented with moderate care and judgment. The appendix, which occupies nearly 140 cloſely printed pages, is filled with Acts of Parliament, of which few are of general utility, the objects for which they were paſſed having been long ſince completed; with ordinary precedents of proceedings in the Eccleſiaſtical Courts and thoſe of Equity; and with a few hiſtorical documents. This appendix, and the book of ſpeculations, form more than one third in bulk of the whole volume.

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* See Brit. Crit. vol. x. p. 360.

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* See Brit. Crit. vol. x. p. 360.

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which may be found in Britain * ; and though ſometimes three or four inſects are repreſented on one plate, ſtill the ſubject is not nearly exhauſted.

The original intention of the author was to terminate this work at the tenth volume ; deſigning nothing further than to give a ſelection of the moſt curious, rare, or beautiful ſpecies ; or at moſt only a ſupplemental addition of a few belonging to the ſame claſſes, which might have eſcaped his firſt reſearches. Happily, in the interval of time between the completion of the tenth, and the commencement of the eleventh volume, the author changed his intention, and thought it better, having proceeded ſo far, to give an elucidation of the whole ENTOMOLOGIA BRITANNICA, ſo far as his own cabinet, and the communications of friends would permit. To the treaſures of the former have been added, in the mean while, the whole genuine collection of MR. DRURY, the father of practical entomology in Britain ; and that of MR. GREEN of Weſtminſter, a zealous, and very ſucceſsful collector ; with other acceſſions, of ſome, though not of equal, importance.

We ſhall not particularly notice the volumes from the 6th to the 10th incluſive, but conſider them as merely continuing and filling up the original plan of the author ; and ſufficiently characterized, as to their general merits, by what we ſaid on the firſt five. But on the eleventh and twelfth, as beginning a new plan, and a plan which is ſtill going on, we ſhall more minutely expatiate. It appears to us, that theſe two volumes are remarkably rich in new, curious, and attractive objects of delineation and deſcription. We ſhall enumerate thoſe which we particularly noticed. Plate 361. The *Sphinæ Carolina*, here fully aſcertained, and fixed as a Britiſh inſect ; Plate 364. *Phalæna Dimidiana, and Nebulana*, new ſpecies ; Pl. 368. *Synodendron cylindricus* ; Pl. 375. *Cimex Venator* ; 378. *Scarabæus ruricola* ; 379. *Chalcis clavipes* ; 383. *Pyrochroa rubra* ; 390. *Scarabæus Agricola* ; 391. *Gryllus flavipes* ; 396. *Sirex juvencus*. Theſe are all in the eleventh volume. In the twelfth we notice, Pl. 399. *Apis Druriella* ; 400. *Lucanus inermis* ; 415. *Libellula ænea* ; 419. *Muſca groſſifi-*

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* While this work has been going on, the author has alſo extended his Britiſh Birds to five volumes. (See Brit. Crit. vol. xi. p. 42.) A work on Britiſh Shells has been carried to ſome extent ; and another on Britiſh Fiſhes has grown to five volumes, which we ſhall ſpeedily notice.

cationis ;

cationis; 423. *Libellula forcipata*; 425. *Libellula Quadrifaſciata*; 426. *Papilio Blandina*; 427. *Aranea livida*; 430. *Libellula Boltonii*.

Of theſe, the firſt is ſo peculiarly remarkable, and ſo beautiful, that we cannot refrain from inſerting the whole deſcription.

SPHINX CAROLINA, &c.

"We are happy to embrace the preſent opportunity of preſenting our readers with a figure of this magnificent ſpecies of Hawk-Moth, as a new Britiſh Inſect, upon the beſt and moſt unqueſtionable authority. We have a ſpecimen of it among the Britiſh Sphinxes, in the cabinet of the late Mr. Drury, now in our poſſeſſion, with a manuſcript note affixed, informing us that this identical inſect was taken in the neighbourhood of London, and brought to him alive ſome few years ago. The figure accompanying this deſcription will afford a better idea of the beauty of this valuable acquiſition, than any words we can employ; it is repreſented preciſely in its natural ſize, and as nearly reſembling it in markings, and colours, as the fidelity of the pencil will admit.

"When we ſay the figure of this inſect is ſubmitted for the firſt time as a Britiſh ſpecies, we wiſh to be underſtood as ſpeaking of the figure only, for the very ſpecimen under conſideration at this time has been already deſcribed as a Britiſh inſect, and the ſpecies itſelf is perfectly well known as an exotic, or extra-european kind, to moſt entomologiſts. It is this ſpecimen that Mr. Haworth mentions in his recent eſſay on the Lepidoptera of Great Britain, and upon the ſole authority of which he inſerted it in that work as a new Britiſh Inſect. We have, however, ſtill further to obſerve, that although it was unique as *Britiſh* at the time Mr. Haworth deſcribed it from Mr. Drury's cabinet, it is not ſo at preſent; another collector, as Mr. Haworth informs us, having captured a ſpecimen of it very lately in the vicinity of Little Chelſea, near which place it proves, upon pretty accurate information that Mr. Drury's ſpecimen was alſo taken.

"Theſe are our authorities for conſidering the ſpecies as Britiſh, and of courſe as claiming a very diſtinguiſhed place in the preſent work, not leſs on account of its magnitude, than its beauty and rarity. That it is occaſionally found in Britain is ſufficiently obvious, but there are circumſtances attending its hiſtory that leave ſome doubts upon our mind, whether we ought not rather to conſider it as a naturalized ſpecies, than as an *aborigine*, at the ſame time that the abſolute impoſſibility of deciding this doubtful particular muſt be acknowledged.—In America, we well know, it is far from uncommon, and being naturally a hardy ſpecies, there is at leaſt a poſſibility of the parent ſtock of the Engliſh brood having been originally introduced into this country with the cargoes of ſome American veſſels.

"This

"This being the true Sphinx Carolina of Linnæus, an inſect ſo very clearly aſcertained both from the Linnean deſcription of it, and from the figure quoted in the works of Merian, we cannot avoid expreſſing ſome ſurpriſe, that Mr. Haworth, in his recent publication above-mentioned, ſhould have deemed it altogether a new ſpecies. The circumſtance of Mr. Drury's ſpecimen having only five pair of lateral ſpots on the abdomen, inſtead of ſix, as Linnæus remarks in ſpeaking of his Sphinx Carolina, may perhaps have led to this error; for in every other particular Linnæus is ſurely too expreſſive to be eaſily miſtaken. So far as relates to the number of thoſe yellow lateral ſpots, the Linnæan definition muſt be underſtood with ſome latitude, for Linnæus would certainly have been more correct in ſtating five ſpots on each ſide to be the uſual number, inſtead of ſix. All the ſpecimens of Sphinx Carolina that have occurred to our own obſervation, have been uniformly marked with five pair of lateral ſpots only, with the exception of one or two large females, in which there was a ſlight appearance of a ſixth pair; a few fulvous hairs appearing below the black band on each ſide the fixth annulation of the abdomen.

"The larva of this inſect is green, with lateral ſpiracles on every ſegment, ſurrounded by a purple ring, and the caudal ſpine is of the ſame colour. According to Fabricius the larva feeds on the Tobacco plant: Mr. Abbot alſo confirms this fact in his hiſtory of the Inſects of New Georgia, ſo that whatever it may ſubſiſt upon in this country, we muſt conclude the Tobacco plant to be its natural food. In America we are informed, that it is really diſtinguiſhed by the name of *Tobacco Moth.*" Vol. xi. p. 2.

A part of the author's remarks on Scarabæus Ruricola will ſhow how ſcarce that inſect is.

"Scarabæus Ruricola does not appear in either of the entomological works of Linnæus. Fourcroy deſcribes it as a Pariſian inſect; Fabricius as a native of England; Roſſius as an Italian ſpecies; and we have a ſpecimen of it from Germany; of which laſt country Panzer gives it as an inhabitant, in his *Entomologia Germanica*. We are thus explicit, in order to ſhew that it is a a general European inſect, and not excluſively a native of this country, as might be inferred from the concluding obſervation of the Fabrician deſcription of this ſpecies. 'Habitat in Angliæ graminoſis. Dom. Lee*'.

"We muſt acknowledge that, in the courſe of our own collecting, we have never taken this inſect, or ſeen it alive. Our figures are copied from an Engliſh ſpecimen, in the cabinet of that

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* So we conceive it ought to be pointed.—*Rev.*

indefatigable

indefatigable collector, the late Mr. Green, of Weſtminſter, whoſe cabinet has recently fallen into our poſſeſſion, and where he met with it we cannot aſcertain. Mr. Marſham informs us, (*Ent. Brit.*) that this inſect was taken, in great abundance, in the month of July, 1797, on Newmarket Heath, near the Foſs, vulgarly called the Devil's Dyke." P. 54.

On Chalcis clavipes, Mr. D. remarks,

"This very curious ſpecies of Chalcis is certainly undeſcribed as a Britiſh inſect. The ſpecimen from which the figures in our plate are copied, and which is in our own cabinet, was taken in the vicinity of Faverſham, in Kent. This is not the only inſtance, within our knowledge, of its being caught in England; we find one ſpecimen of it in the Engliſh cabinet of the late Mr. Drury. Independently of theſe, we have ſeen alſo two examples of it in the collection of T. Marſham, Eſq. that were taken by himſelf in Kenſington Gardens ſome years ago." P. 57.

But one of the moſt remarkable articles is on Scarabæus Inermis, vol. xii. p. 14, where the author enters into a full detail of the doubts which have long prevailed, whether this be not properly the female of the Lucanus Cervus. The ſtatement is too long for us to copy, after what we have inſerted from other parts. But it is well worthy of remark, that the true female of the Lucanus was diſcovered by Mr. Marſham, in no reſpect differing from the male, except in being ſomewhat ſmaller: and to remove all doubt, as to the pair being male and female, the point was aſcertained by Mr. Leman, by means of diſſection. It appears therefore ſufficiently clear that the Inermis is a diſtinct ſpecies.

Mr. Donovan began the taſk of publiſhing on Natural Hiſtory with ſome diſadvantages. But laudable zeal and attention have made him eminent. The variety of his publications is now conſiderable; and in all, a neatneſs of pencil is exhibited, which qualifies him to repreſent, with accuracy, the moſt delicate objects.

ART. IV. *Clarkſon's Hiſtory of the Slave Trade, &c.*

(Concluded from p. 604, *Vol.* xxxii.)

IT is a truly extraordinary proof of Mr. C.'s laudable zeal, that he again performed a journey of many hundred miles under great anxiety of mind, in order to diſcover a witneſs, who was ſuppoſed to be the only white man capable of giving certain information concerning the mode of obtaining the ſlaves in Africa. During this journey, he viſited every ſhip of war in ordinary at Deptford, Woolwich, Chatham, Sheerneſs, Portſmouth, at which latter port he only diſcovered the man he wanted, after he had previouſly boarded 56 other veſſels. He knew nothing of the man's name, he only was informed that on board ſome ſhip in ordinary there was ſuch a perſon, who had been up the rivers with the natives.

The facts which came to Mr. Clarkſon's knowledge, both with regard to the miſeries of the negroes, and the hard uſage of the ſeamen employed in the trade, would exceed all belief, if not corroborated by proofs the moſt indiſputable. The ſufferings of the negroes are better known to the public than the latter, from the accounts and engravings publiſhed in order to excite an intereſt in their favour; but we cannot refrain from giving one ſpecimen of the barbarity practiſed on board the ſlave ſhips, even towards our own countrymen.

"Peter Green had been ſhipped as ſteward—a black woman, of the name of Rodney, went out in the ſame veſſel. She belonged to the owners of it, and was to be an interpreteſs to the ſlaves who ſhould be purchaſed. About five in the evening, ſome time in the month of September, the veſſel then lying in Bonny River, the captain, as was his cuſtom, went on ſhore. In his abſence, Rodney aſked Green for the keys of the pantry, which he refuſed her, alleging that the captain had already beaten him for having given them to her on a former occaſion, when ſhe drank the wine. The woman, being paſſionate, ſtruck him, and a ſcuffle enſued, out of which Green extricated himſelf as well as he could.

"When the ſcuffle was over, the woman retired to the cabin, and appeared penſive. Between eight and nine in the evening the captain, who was attended by the captain of the Alfred, came on board. Rodney immediately ran to him, and informed him that Green had made an aſſault upon her. The captain, without any inquiry, beat him ſeverely, and ordered his hands to be made faſt

faſt to ſome bolts on the ſtarboard ſide of the ſhip, and under the half-deck, and then flogged him himſelf, uſing the laſhes of the cat-of-nine-tails upon his back at one time, and the double walled knot at the end of it upon his head at another; and ſtopping to reſt at intervals, and uſing each hand alternately, that he might ſtrike with the greater ſeverity. The pain had now become ſo ſevere, that Green cried out, and entreated the captain of the Alfred, who was ſtanding by, to pity his hard caſe, and to intercede for him; but the latter replied that he would have ſerved him in the ſame manner. Unable to find a friend here, he called upon the chief mate, but this only made matters worſe, for the captain then ordered the latter to flog him too; which he did for ſome time, uſing however only the laſhes of the inſtrument. Green then called in his diſtreſs upon the ſecond mate to ſpeak for him; but the ſecond mate was immediately ordered to perform the ſame cruel office, and was made to perſevere in it 'till the laſhes were all worn into threads. But the barbarity did not cloſe here: for the captain, on ſeeing the inſtrument now become uſeleſs, ordered another, with which he flogged him as before, beating him at times over the head with the double-walled knot, and changing his hands, and curſing his own left hand for not being able to ſtrike ſo ſevere a blow as his right.

"The puniſhment, as inflicted by all parties, had now laſted two hours and a half, when George Ormond was ordered to cut down one of the arms, and the boatſwain the other, from the places of their confinement. This being done, Green lay motionleſs on the deck; he attempted to utter ſomething; Ormond underſtood it to be the word water, but no water was allowed him. The captain, on the other hand, ſaid he had not yet done with him, and ordered him to be confined with his arms acroſs, his right hand to his left foot, and his left hand to his right foot. For this purpoſe the carpenter brought ſhackles, and George Ormond was compelled to put them on. The captain then ordered ſome tackle to be made faſt to the limbs of the ſaid Peter Green, in which ſituation he was then hoiſted up, and afterwards let down into a boat, which was lying along-ſide the ſhip. Michael Cunningham was then ſent to looſe the tackle, and to leave him there.

"In the middle watch, or between one and two next morning, George Ormond looked out of the port-holes, and called to Green, but received no anſwer. Between two and three, Paul Berry, a ſeaman, was ſent down into the boat, and found him dead. He made his report to one of the officers of the ſhip. About five in the morning the body was brought up, and laid on the waiſt near the half-deck door. The captain, on ſeeing the body when he roſe, expreſſed no concern, but ordered it to be knocked out of irons, and to be buried at the uſual place of interment for ſeamen, on Bonny Point. I may now obſerve, that

the deceaſed was in good health before the puniſhment took place, and in high ſpirits, for he played upon the flute only a ſhort time before Rodney aſked him for the keys, while thoſe ſeamen who were in health danced." * Vol. ii. 399—403.

The inveſtigation of theſe matters at Liverpool expoſed Mr. Clarkſon to conſiderable danger. He was frequently inſulted, and probably once very narrowly eſcaped being thrown from the Pier-head. We wiſh upon this occaſion to record the name of Mr. Falconbridge, formerly a ſurgeon on board the ſlave ſhips, who not only freely diſcovered to Mr. Clarkſon ſome of the moſt atrocious acts that took place in the trade, but accompanied him from Briſtol to Liverpool, and afforded him, in all his trials there, a moſt firm ſupport, though to do ſo he conſidered it as neceſſary to go armed.

Our limits compel us to paſs over many things which we wiſh to notice *, but for which the book itſelf ſhould be conſulted. We haſten to take a general view of the progreſs of the buſineſs through the two houſes of Parliament. Mr. Clarkſon was firſt introduced to Mr. Pitt early in the year 1788. Mr. Pitt appeared much intereſted when he came to examine the papers, the evidence Mr. C. had collected, the ſpecimens of African produce, &c. &c. and, as Mr. Clarkſon ſays, "Many ſublime thoughts ſeemed to ruſh in upon him at once at the ſight of theſe, ſome of which he expreſſed with obſervations becoming a great and dignified mind." Vol. I. p. 474.

On the ninth of May, 1788, the buſineſs was firſt opened in the Houſe of Commons by Mr. Pitt, who, upon this occaſion, was only the repreſentative of Mr. Wilberforce, then ill in bed. We muſt here beg leave to obſerve, that we did not arrive at this part of the hiſtory, without feeling ſome anxiety to clear up a point which we knew had been too often the ſubject of doubt and diſpute. We knew it had been queſtioned whether Mr. Pitt acted ſincerely in the buſineſs. We did *not* know, indeed we could not foreſee, that Mr. Clarkſon himſelf would advert to this ſubject, and expreſsly deliver his opinion upon it, as he does in the ſecond

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* In 1789 Mr. C. went to Paris, for the expreſs purpoſe of communicating with the chief perſons there concerning the abolition. He had frequent and important interviews with Mirabeau, Fayette, Condorcet, Syeyes, Briſſot, and others, but the unhappy circumſtances of the times prevented any thing effectual being done.

volume;

volume; but we had previouſly determined to attend cloſely to Mr. Pitt's conduct. We therefore do moſt poſitively declare, that we could diſcover no grounds for ſuch ſuſpicions in the courſe of this hiſtory. Though upon the firſt opening Mr. Fox had the advantage, we did not feel that Mr. Pitt's reſerve was improper.

Thoſe not in adminiſtration had full ſcope to decide upon it at once as a moral queſtion, but we ſhould have blamed any prime miniſter, who could have appeared, at the firſt mention of the abolition, to have overlooked, or been negligent of, the political, commercial, and individual intereſts, which muſt be implicated. Mr. Pitt's ſituation rendered him the guardian of thoſe ſeveral intereſts, and compelled him, in common decency, to obſerve ſome caution. This was the impreſſion actually made upon our minds by the report of the firſt diſcuſſion, in which undoubtedly Mr. Fox had the advantage of being able to expreſs his ſentiments without any reſerve. The ſubject was a *popular* one, and *that* intereſt fell to *his* ſhare, and of courſe quadrated with all he could wiſh to expreſs. That Mr. Fox was *ſincere* and *ardent* in the cauſe we have not the leaſt doubt, but had he ſtood in Mr. Pitt's place, we verily believe, in that ſtage of the buſineſs, he would have acted with a like reſerve. Even at the laſt, when miniſter, it muſt be recollected, his firſt efforts were only to move a reſolution, to which ſome were prepared to object, as too weak and indefinite a meaſure. But Mr. Fox then ſtood in a ſituation in which Mr. Pitt, to the beſt of our recollection, never ſtood, and this indeed Mr. C. has noticed. Mr. Pitt could not make it a cabinet meaſure, while Lord Thurlow ſo ſtrongly oppoſed it. Beſides Mr. Fox, as miniſter, was pledged to accompliſh the abolition, Mr. Pitt, as miniſter, was the firſt mover of the buſineſs, and therefore particularly reſponſible for all its conſequences. That ſome ſort of miniſterial reſerve might be compatible with the ſtrongeſt moral feelings, ſeems proved by the anſwer of M. Necker, of whoſe moral and religious feelings we believe there is no doubt. His anſwer to the applications made to him, as miniſter, was as follows:

"As this great queſtion is not in my department, but in that of the miniſter of the colonies, I cannot interfere in it *directly*, but I will give *indirectly* all the aſſiſtance in my power. I have for a long time taken an intereſt in the general alarm on this occaſion, and in the noble alliance of the friends of humanity in favour of the injured Africans. Such an attempt throws a new luſtre over your nation. It is not yet, however, a national object

in France. But the moment may perhaps come, and I ſhall think myſelf happy in preparing the way for it. You muſt be aware, however, of the difficulties which we ſhall have to encounter on our ſide of the water; for our colonies are much more conſiderable than yours; ſo that, in the view of political intereſt, we are not on an equal footing. It will therefore be neceſſary to find ſome middle line at firſt, as it cannot be expected that humanity alone will be the governing principle of mankind."

Mr. Pitt evinced a ſtrong deſire to make truth prevail over prejudice, when he ſent Mr. Parrey to Liverpool, to take the tonnage and internal dimenſions of the ſlave-veſſels, and which Mr. C. declares to have been of great ſervice to the cauſe. It is alſo evident, from the great pains he took to convince the planters that their intereſts would not ultimately be hurt, in a ſpeech, which Mr. Fox declared was "the moſt powerful and convincing of any he had ever heard." When, beſides, the members for Liverpool objected to ſome of the regulations propoſed in regard to the middle paſſage, he declared, that if their oppoſition was continued, he would wave every other diſcuſſion, and give his vote for the utter annihilation of it at once. His ſincerity has been further doubted, becauſe of the oppoſition of his friend, Mr. Dundas, but we ſee not why Lord Grenville's might not as ſoon be queſtioned, on account of the oppoſition of Lord Temple. But it is time to come to Mr. Clarkſon's own account of the matter.

"I had ſcarcely finiſhed my journey, when Mr. Pitt died. This event took place in January, 1806. I ſhall ſtop, therefore, to make a few obſervations on his character, as it related to this cauſe. This I feel myſelf bound in juſtice to do, becauſe his ſincerity towards it has been generally queſtioned.

"The way in which Mr. Pitt became acquainted with this queſtion, has been already explained. A few doubts having been removed, when it was firſt ſtarted, he profeſſed himſelf a friend to the abolition. The firſt proof which he gave of his friendſhip to it is known but to few; but it is nevertheleſs true, that ſo early as in 1788, he occaſioned a communication to be made to the French government, in which he recommended an union of the two countries, for the promotion of this great meaſure. This propoſition ſeemed to be then new, and ſtrange to the court of France; and the anſwer was not favourable.

"From this time, his efforts were reduced within the boundaries of his own power. As far, however, as he had ſcope, he exerted them. If we look at him in his parliamentary capacity, it muſt be acknowledged by all, that he took an active, ſtrenuous, and conſiſtent part, and this year after year, by which he realiſed, his

his profeſſions. In my own private communications with him, which were frequent, he never failed to give proofs of a ſimilar diſpoſition. I had always free acceſs to him. I had no previous note or letter to write for admiſſion. Whatever papers I wanted, he ordered. He exhibited alſo, in his converſation with me on theſe occaſions, marks of a more than ordinary intereſt in the welfare of the cauſe. Among the ſubjects which were then ſtarted, there was one which was always near his heart. This was the civilization of Africa. He looked upon this great work as a debt due to that continent, for the many injuries we had inflicted upon it: and had the abolition ſucceeded ſooner, as in the infancy of his exertions he had hoped, I know he had a plan, ſuited no doubt to the capaciouſneſs of his own mind, for ſuch eſtabliſhments in Africa as he conceived would promote, in due time, this important end.

"I believe it will be ſaid, notwithſtanding what I have advanced, that if Mr. Pitt had exerted himſelf, as the miniſter of the country, in behalf of the abolition, he could have carried it. This brings the matter to an iſſue; for unqueſtionably the charge of inſincerity, as it related to this great queſtion, aroſe from the miſtaken notion, that as his meaſures in Parliament were ſupported by great majorities, he could do as he pleaſed there. But they who hold this opinion muſt be informed that there were great difficulties, againſt which he had to ſtruggle on this ſubject. The Lord Chancellor Thurlow ran counter to his wiſhes almoſt at the very outſet. Lord Liverpool and Mr. Dundas did the ſame. Thus, to go no further, three of the moſt powerful members of the cabinet were in direct oppoſition to him. The abolition then, amidſt this difference of opinion, could never become a cabinet meaſure; but if ſo, then all his parliamentary efforts in this caſe wanted their uſual authority, and he could only exert his influence as a private man. [Here Mr. C. adds in a note, That he did do ſo with great effect on ſeveral occaſions, particularly in 1791, in which the cauſe would entirely have failed, but for his timely interference.]

"But a difficulty ſtill more inſuperable preſented itſelf, in an occurrence which took place in the year 1791, but which is much too delicate to be mentioned. The explanation of it, however, would convince the reader that all the efforts of Mr. Pitt from that day were rendered uſeleſs, I mean as to bringing the queſtion, as a miniſter of ſtate, to a favourable iſſue.

"But though Mr. Pitt did not carry this great queſtion, he was yet one of the greateſt ſupporters of it. He foſtered it in its infancy. If, in his public ſituation, he had then ſet his face againſt it, where would have been our hope; he upheld it alſo in its childhood; and though, in this ſtate of its exiſtence, it did not gain from his protection all the ſtrength which it was expected it would have acquired, he yet kept it from falling, 'till his ſucceſſors,

in whoſe adminiſtration a greater number of favourable circumſtances concurred to give it vigour, brought it to a triumphant maturity." Vol. II. 503—506.

The ſtrongeſt thing we know to have been advanced againſt Mr. Pitt's *zeal* is the caſe of the Dutch colonies, in 1797, which he allowed to be ſupplied with negroes to a large amount. But in anſwer to this it muſt be obſerved, that at that time Mr. Pitt's ideas of the practicability of a ſpeedy or perfect abolition were very low; he ſeems even to have reſted his chief hopes of it on procuring a combination of the ſeveral powers of Europe, which he had attempted in vain. Very wholeſome regulations beſides in the Britiſh conduct of the trade had taken place. An order of council to prevent the ſupply of the Dutch colonies it might not, in 1797, have been in his power to command, though in 1805 he was able to put an end to the ſupply, *by ſuch an order of council;* for not only was the adminiſtration different at the latter period, but the remonſtrances of the Britiſh planters might have operated as much on the council in general, as on Mr. Pitt individually. As to his perſonal influence, it ſeems altogether to have been a queſtion calculated as much to unite the moſt diſcordant political parties, as to ſeparate chief friends; ſome of Mr. Fox's party frequently voted againſt him. In ſhort, it appears to us to have been out of Mr. Pitt's power, or at all events that he felt it to be out of his power, to procure its ſpeedy abolition, and that it was owing to a particular combination of circumſtances that it became ſo eaſy to his ſucceſſors; though we would ſay nothing to leſſen the value and importance of Mr. Fox's ſteadineſs and perſeverance, which did him the higheſt credit.

Having now expreſſed our thoughts upon this particular head, we ſhall return to the work itſelf, which need not however detain us much longer. The ſpeeches delivered in parliament in favor of the abolition, which Mr. Clarkſon has preſerved, exhibit the grandeſt and moſt intereſting diſplay of eloquence. Mr. Wilberforce's ſpeech, recorded in the 2d volume, chapter iii. we ſhould have conceived to have been perfectly unanſwerable, either conſidered as a ſtatement of facts, or as an appeal to the heart; and yet, no ſooner was it concluded, than one member began immediately to calculate the *pecuniary* loſſes which the nation might ſuſtain, if ſuch a ſyſtem of *robbery* and *murder* was to be relinquiſhed; and another pronounced it to be abſolutely *neceſſary*, though *not amiable*; upon a par with the trade of a *butcher!*

After

After Mr. Pitt's ſpeech, alſo recorded in the 2d vol. 304, "a ſpeech, to uſe Mr. Fox's words, no leſs remarkable for ſplendid eloquence, than for ſolid ſenſe and convincing reaſon, ſupported by calculations founded on facts, and concluſions drawn from premiſes, as correctly as if they had been mathematical propoſitions," in which ſpeech, beſides he evinced the great pains he had taken to do away *all political objections*, what muſt we think of its being gravely alledged againſt him in reply, that he would injure the Newfoundland fiſheries; *that is*, to uſe again Mr. Fox's animated terms, "that the trade muſt be kept up, with all its enormities, in order that there might be perſons (negroes, that is) to conſume the *refuſe* fiſh of Newfoundland, which was too bad for any body elſe to eat!" for ſuch was literally the evil, as repreſented by Alderman Watſon. Having alluded to this one ſpeech of Mr. Fox's, we muſt declare that nothing upon record ever conveyed to us greater ideas of that gentleman's extraordinary powers.

The great and final event of paſſing the bill for the abolition is in every body's recollection, nor can it be forgotten that neither Mr. Pitt nor Mr. Fox lived to ſee the concluſion of matters. Of the death of both theſe great men, Mr. Clarkſon of courſe takes due notice, giving them both the higheſt credit for their invaluable ſervices in the cauſe.

As to Mr. Clarkſon's own exertions, his book muſt be read in order to appreciate them properly. In the year 1794 he had nearly fallen a victim to his ſevere labours.

"His nervous ſyſtem, he tells us, was almoſt ſhattered to pieces. Both his memory and hearing failed him. Sudden dizzineſſes ſeized his head. Talking became painful and diſtreſſing to him, and he could ſcarcely go up and down ſtairs." "Theſe diſorders," he adds, "had been brought on by degrees, in conſequence of the ſevere labours neceſſarily attached to the promotion of the cauſe. For ſeven years I had a correſpondence to maintain with four hundred perſons with my own hand. I had ſome book or other annually to write in behalf of the cauſe. In this time I had travelled more than thirty-five thouſand miles in ſearch of evidence, and a great part of theſe journeys in the night. All this time my mind had been on the ſtretch. The various inſtances of barbarity which had come ſucceſſively to my knowledge within this period, had vexed, harraſſed, and afflicted it. The wound which theſe had produced, was rendered ſtill deeper by thoſe cruel diſappointments before related, which aroſe from the reiterated refuſal of perſons to give their teſtimony, after I had travelled hundreds of miles in queſt of them. But the ſevereſt ſtroke was that inflicted by the perſecution, begun and

and purſued by perſons intereſted in the continuance of the trade, of ſuch witneſſes as had been examined againſt them; and whom, on account of their dependent ſituation in life, it was moſt eaſy to oppreſs."

The relief afforded to the latter by Mr. Whitbread has been already mentioned.

We cannot conclude our account of this hiſtory without repeating, that it has intereſted us moſt deeply, and that we conſider it to be a publication, not only highly creditable to Mr. Clarkſon as an individual, but of very great national importance.

ART. V. *Elements of Agriculture; being an Eſſay towards eſtabliſhing the Cultivation of the Soil, and promoting Vegetation, on ſteady Principles. By John Naiſmith, Author of Thoughts on various Objects of Induſtry purſued in Scotland; a Tour through the Sheep Diſtricts; and of the General View of the Agriculture of Clydeſdale.* 8vo. 543 pp. 10s. 6d. Baldwins. 1807.

THIS is one of the moſt reſpectable and moſt important agricultural books, which have come within our obſervation; applying to the purpoſes, and the improvement of agriculture, a great variety of uſeful knowledge:

"The author of the following ſheets has, for the greateſt part of a pretty long life, been leſs or more engaged in Agriculture; and having viſited different diſtricts, while his mind was not fettered by conſtant attention to manual labour, he has ſtill been making obſervations on vegetation, a ſubject to which he found himſelf particularly attached. In the early part of life, he earneſtly attended to ſuch of the inſtructions of the Doctors in Agriculture as came in his way. But after having experienced the fallibility of their moſt infallible doctrines, he has, long ago, thrown them aſide with diſguſt. About the year 1796, he began to attend to the new ſyſtem of Chemiſtry, which by that time was pretty generally received. Struck with the light which it ſeemed to throw on that hitherto dark and intricate ſcience, he carefully peruſed the works of a number of its moſt celebrated teachers, making ſuch experiments of the effects of different bodies on vegetation, as his imperfect knowledge and expertneſs would permit." P. iii.

"The ſimplicity and perſpicuity of the new chemiſtry, and the many diſcoveries which had been recently made in that ſcience,

ſcience, particularly the analyſis of the atmoſphere—of water—of volatile alkali—and of vegetable ſubſtances, induced him to think that much light might be thrown on the phenomena of vegetation, and the cultivation of the ſoil, by applying it to thoſe ſubjects," P. iv.

"As it is generally acknowledged that the improvement of Agriculture is neceſſary to the proſperity of the community, and that much is wanting to place that art on a ſolid baſis, he has been employed of late in methodizing this treatiſe into a form fit for inſpection; and, without farther apology, he now preſents it, with all its imperfections, to the public, whoſe avidity for this ſpecies of knowledge has been too much amuſed with baubles; as he is perſuaded that though he has not been able to give agriculture the perfect form of a ſcience, he has made ſome approaches towards it." P. v.

We extract, with pleaſure, a part of the Introduction:

"As ſoon as mankind form themſelves into a ſettled ſociety, neceſſity obliges them to ſtimulate the fertility of the earth by ſome kind of culture, in order to ſupply their increaſing wants: and the proſperity of the ſociety is in proportion to the ſucceſs of cultivation. Hence Agriculture is the baſis of civilized ſociety. Nor are the effects of cultivation leſs delightful than beneficial. Every eye is charmed with the ſmiling verdure of a well-cultivated field. Every heart is gladdened at the proſpect of a luxuriant harveſt. Fortitude and induſtry—perſeverance and patience are required to undertake and execute the important labours of the field. The mind is perpetually led to look up for the co-operation of Heaven. Admiration is excited by the world of Wonders continually diſplayed in the phenomena of Vegetation. And gratitude for the favours of that Power and Goodneſs by which they are produced is naturally inſpired. The agricultural life is therefore adapted to cheriſh and employ the faireſt of the human virtues.

"Agriculture is calculated not only to exerciſe the virtues, but the talents of man. To know the nature and qualities of vegetable productions—to diſtinguiſh their peculiar habits—to underſtand what applications are proper, both to promote the growth of the uſeful, and diſcourage the noxious—to determine the ſeaſons, ſoils, and circumſtances ſuitable for all ſuch applications—to be well informed in the natural hiſtory of the animal creation, ſo as to foſter the animals uſeful to man, and guard againſt the depredations of ſuch as injure cultivated vegetables, are ſtudies ſufficient to give full ſcope to the intellectual powers: and theſe are requiſite to form an accompliſhed huſbandman.

"An employment of ſuch importance to ſociety, and ſo honourable to the individual, it might have been preſumed, would have been generally embraced by all thoſe who aſpired at honour and

and diſtinction: and this, we are told, in ancient times, was the caſe. In the times of ſimplicity, agriculture was the occupation of rulers and legiſlators. But from an unhappy depravity, men ſoon began to form falſe notions of honour. It was deemed more glorious to deſtroy than to comfort and preſerve—to acquire poſſeſſions by brutal force than by virtuous induſtry—and thus the arts moſt beneficial to ſociety fell into contempt." P. 1.

The Table of Contents being within a ſhort compaſs, we ſhall here introduce it:

"Of ſimple ſubſtances: compound ſubſtances: mineral and aerial kingdoms: vegetable kingdom: cultivation: incloſing and ſcreening fields: draining: preparation of the ſoil: preparation of ſoluble carbon, for the nouriſhment of vegetables: of thoſe other bodies, which either directly ſupport vegetation, correct the ſoil, or prepare the vegetable food contained in it: General Concluſion." P. vii.

The proprietors of *peat* lands will be well repaid for a cloſe attention to the leſſons which Mr. N. has ſet before them.

"Theſe facts, it is preſumed, will be admitted as evidence of the ſolubility of peat, and juſtify the concluſion that thoſe ſterile waſtes may be converted into fertile fields. What a benefit would it be to ſociety were this accompliſhed! Not only a large extent of productive ſurface would be added to the common ſtock, but the injury which vegetation on the ſurrounding fields ſuffers from the chilling exhalations, breathed from the beds of torpid peat, would be thereby prevented. The means by which this important purpoſe may be accompliſhed will be the ſubject of our inquiry in a future part of this work." P. 126.

We ſhall extract, with ſingular ſatisfaction, the following paſſage; and we muſt here expreſs a ſtrong wiſh, that ſentiments of the ſame kind were found, much oftener than they are, in agricultural books:

"Through the obſcurity which ſurrounds us, we can diſcern Divine Goodneſs admirably diſplayed in covering our world with an immenſe inviſible fluid adapted, at once, to preſerve our exiſtence, and to cheriſh the fertility by which it is ſupported.—We can diſcern that this fluid is agitated by currents to preſerve its ſalubrity, and endowed with the power of carrying from the earth the incumbrance of ſuperfluous water, and ſtoring it in celeſtial reſervoirs, where it is kept, without involving us in darkneſs, to be returned in ſhowers for the ſupport of vegetation. But the glimmering intellects of man have been able to diſcover very little of the wonderful machinery by which thoſe important offices are performed." P. 130.

"A very

On one ſuppoſed cauſe of the Blight or Mildew, Mr. N. thus expreſſes his ſentiments.

"A very improbable opinion has of late prevailed, that the barberry buſh communicated this diſeaſe to wheat. But as we hear of the diſeaſe being very general ſometimes, poſſibly it occurs frequently in places where there are no barberry buſhes: and if that be the caſe, there is no reaſon for ſuppoſing a connection between the diſeaſe and the buſh, even when they are found in the neighbourhood of each other." P. 263.

We can affirm, not only that "it occurs frequently in places (and whole diſtricts) where there are no barberry buſhes;" but alſo, that it does *not* occur, in the ſame ſeaſon, in ſpots where thoſe buſhes abound. We underſtood, that poor *barberries* had long been acquitted of this miſchief. P. 275 holds out another uſeful example to agricultural writers:

"Having in the firſt part of this work taken a view of the elements of matter as they are preſented to us in the different kingdoms of nature, and have been examined by art, we now come to enquire in what manner the inveſtigations of philoſophy may benefit ſociety, by affording inſtruction to the huſbandman on the means of promoting the growth of eſculent vegetables. But from the ſlight view we have taken of the admirable ways of Infinite Wiſdom by which a few inert principles are made to muſter into ſuch regular order—to combine into ſuch innumerable, uſeful, and beautiful varieties, it is evident that human ſcience has not been able to comprehend the myſterious laws by which the great works of the vegetable kingdom are regulated. All nature appears one continued miracle!—Science ſtands confounded, and the moſt acute enquirer can only adore and wonder! Society, however, is much indebted to the invaluable labours of thoſe generous men who have devoted their genius and induſtry to ſuch important inveſtigations. By them the veil has been partly drawn aſide, and ſome rays of light have penetrated the general obſcurity, by which the roads to agricultural experience may be directed, and its concluſions rectified and improved."

At pp. 314, 315, Mr. Elkington's diſcoveries, in the art of draining, are ſpoken of contemptuouſly, and (we almoſt fear) invidiouſly.

On *convertible huſbandry*, or alterations of tillage and graſs crops, we find many uſeful obſervations, from p. 391, to 401.

If due regard were paid to ſuch remonſtrances as the following, the health of mankind would be eſſentially promoted, while the produce of the earth would be in a very high degree increaſed:

"The quantity of ſuch offals, which is ſcattered about, a nuiſance to ſhock the feelings of the paſſenger, ſhows an equal diſregard

diſregard to cleanlineſs and economy. Were all ſuch matters collected and carried, as manure, to the fields—were proper means eſtabliſhed for ſaving all the ſpoils of both natural kingdoms, liquid as well as ſolid, the produce of towns and populous villages, to be carried, within all convenient diſtances, to the fields, what an increaſe of fertility might be expected? But this muſt depend on public policy, and the united concurrence of individuals of all ranks." P. 410.

Upon the minds of *landlords* we would impreſs ſuch advice as this:

" If every huſbandman would diligently attend to all thoſe means which are within his reach, and never keep a greater proportion of his farm under tillage culture than he could command manure to keep in good condition, regularly going over one field after another, ſo that each might have its due ſhare, and laying every field in graſs, before its carbon were exhauſted by tillage crops, probably the fertility of the country, ſo far from diminiſhing, would be progreſſively advancing, and at length afford ſubſiſtence to an increaſe of population of which we can at preſent have no adequate conception." P. 433.

" The *Board of Agriculture* was inſtituted in 1793. After employing TWO YEARS, *in amaſſing all the knowledge on the different branches of agriculture, which the country poſſeſſed*; this illuſtrious body preſented to the public, &c." P. 434.

Whether the author *intended* to be *ſarcaſtical*, or not, we cannot ſay; but ſurely he is ſo, in a high degree.

At p. 523, *common ſea-ſalt* is ſtrongly recommended, for the purpoſe of deſtroying inſects; " a hundred weight, over an acre of cultivated ground, in the ſpring." The *General Concluſion* diſplays ſome truly patriotic ſentiments; which, in theſe times eſpecially, ſhould be deeply impreſſed on our minds:

" But though Induſtry owes its birth to Neceſſity, Security is the indulgent nurſe by which it is cheriſhed and invigorated: and this is the happy portion of Britons. Bleſt with the enjoyment of rational liberty, under a legitimate government, the Britiſh are protected in the unreſtrained purſuit of every kind of lawful induſtry, and in the ſafe poſſeſſion of its fruits. While the greater part of mankind are doomed to feel the capricious reſtraints of arbitrary power,—while the beſt part of Europe has been overwhelmed by the gigantic force of a dreadful uſurpation —the people deprived of their liberty and their comforts, and their induſtry paralyſed, the induſtry of Britain is ſtill free and triumphant." P. 530.

" The aſpect of the preſent times is peculiarly adapted to animate our agricultural exertions. While the tyrant of the continent, with unceaſing animoſity, aims to atchieve our ruin,

we

we are not cajoled with the ſoothing ſympathies of other powers, but are plainly taught that our exiſtence and our ſafety muſt depend upon our own vigour. It becomes us, therefore, while, with one hand, we have laid hold of the weapons of war to defend our country, with the other, to employ diligently the implements of agriculture, to make it productive of abundance, and more worthy of defence." P. 531.

We ought not to conclude this article, without commending the *moderate price* of the book. Here (as in many points of *theory* and *practice*) the author differs, widely indeed, from moſt agricultural writers. His charge, for a great quantity of original and uſeful matter, is ſmall: theirs is unbluſhingly great, often for very queſtionable, and even for ſecond and third-hand information.

ART. VI. *A Call for Union with the Eſtabliſhed Church; addreſſed to Engliſh Proteſtants: Being a Compilation of Paſſages from various Authors, ſelected and publiſhed by George Iſaac Huntingford, D.D. F.R.S. Warden of St. Mary's College, Wincheſter, and Biſhop of Glouceſter.* Second Edit. 8vo. 192 pp. 5s. Cadell and Davies.

WE feel great ſatisfaction in announcing another edition of this valuable publication, at a time, when it would indeed be a good and joyful thing, to ſee Chriſtian brethren dwell together in unity. The work is dedicated, with the greateſt propriety, to that enlightened ſupporter of our civil and religious rights, Lord Viſcount Sidmouth. In the preface an intereſting alluſion is made to the Syrian Chriſtians in the Eaſt-Indies, taken from the account lately publiſhed by the zealous and able Dr. Buchanan; it is a ſtriking contraſt, in fact, while our countrymen at home have been ſeparating from our Eſtabliſhed Church; theſe Syrian Chriſtians in Hindoſtan have expreſſed an earneſt wiſh for an union with it. As theſe Malayans have been traced up to the early period of the 3d century, ſo near the age of the Apoſtles, and the purity of the primitive Church, and have never been reſtrained from a free uſe of the Old and New Teſtaments, their ſentiments deſerve no common degree of attention; and it muſt give the higheſt ſatisfaction to the friends of the Church of England, to ſee how nearly they reſemble our Church in diſcipline and doctrines. To men who ſeriouſly and conſcientiouſly conſider

ſider the importance of true religious principles, it is not a matter of indifference to break the bond of peace and unity, by ſeparating from the Church of England, which in all the eſſential points of Chriſtianity, is pure, primitive and apoſtolical.

How earneſtly did the ancient Fathers exhort the Chriſtians, who were deluded by the heretics, at that time infeſting the Church, and were forming themſelves into ſeparate ſocieties, to keep the bond of peace and unity. St. Cyprian, particularly in his treatiſe de Unitate, elegantly and forcibly deſcribes the neceſſity of unity, from the authority of the apoſtle Paul:

"Unum corpus, et unus ſpiritus, una ſpes vocationis noſtræ, unus Dominus, una fides, unum baptiſma, unus Deus. Eccleſiæ unitatem qui non tenet, quomodo poteſt credere ſe fidem tenere. Unitatem ergo firmiter tenere debemus. Eccleſia enim una eſt, quæ in multitudinem latius incremento fœcunditatis extenditur: quo modo ſolis multi radii, ſed lumen unum—et rami arboris multi, ſed robur unum tenaci radice fundatum—et cum de fonte uno rivi plurimi defluunt, numeroſitas licet diffuſa videatur exundantis copiæ largitate, unitas tamen ſervatur in origine—avelle radium ſolis a corpore, diviſionem lucis non capit unitas—ab arbore frange ramum, fractus germinare non poterit, a fonte præcide rivum, præciſus areſcet—ſic eccleſia Divinâ luce perfuſa per orbem totum radios ſuos porrigit, unum tamen lumen eſt, quod ubique diffunditur, nec unitas corporis ſeparatur—ramos ſuos in univerſam terram copia ubertatis extendit, profluentes largiter rivos latius expandit: unum tamen caput eſt, et origo una, et una mater, fœcunditatis ſucceſſibus copioſa.

"Tunica Domini non dividitur nec ſcinditur; poſſidere non poteſt indumentum Chriſti, qui ſcindit ac dividit eccleſiam Chriſti. Quiſquis ergo ab eccleſia ſegregatus, a promiſſis eccleſiæ ſeparatur, alienus eſt, profanus eſt, hoſtis eſt.—Paulus dicit, obſecro vos fratres per nomen Chriſti ut non ſint in vobis ſchiſmata."

The pious and learned compiler of this work, like St. Paul and the venerable Fathers of our Church, endeavours to ſtrengthen the bond of unity, by compreſſing, with as much brevity as he can, ſome of the leading arguments of our beſt writers on the ſubject of ſeparation from the Eſtabliſhed Church. As miſapprehenſion of the real character of the Church of England, and its excellent Liturgy, may have been the cauſe of the ſeparation of ſome ſerious perſons, thoſe who act from motives of true religion, will, we hope, pay ſome attention to paſſages ſelected from the writings of ſuch eminent Divines as Tillotſon, Sherlock,

Taylor, Stillingfleet, and others, whoſe works have been ſanctioned by time and the voice of general approbation.

" Biſhop Sherlock, in his diſcourſe on the nature of Church Unity, ſhews that it conſiſts in the unity of Faith, of Communion, and of Charity.—Our Faith is, that no works of man can merit eternal life; that we are ſaved only by the merits of Chriſt, and the exerciſe of a life of general purity and holineſs; that all the good we do is owing to the grace of God, and that all the evil we do is owing to ourſelves. Theſe things are clearly revealed;—the diſputes therefore about divine decrees and predeſtination, foreknowledge, influence, power, &c. will all be decided at the day of judgment, to that day let all good men leave them.——The Unity of Communion conſiſts in our worſhipping God together; this is neceſſary to preſerve the bond of peace and charity; this is to conform to the precepts of our Saviour and his Apoſtles, who commanded that there ſhould be no diviſions among us; that we ſhould be joined together in the ſame mind, and in the ſame judgment, and that there ſhould be no ſchiſm in the body, for ſchiſm leads to ſtrife and every evil work."

" Dr. Haſcard, in his Diſcourſe on Edification, proves that ſeparating from the Church tends to ſtrife and envying, and not to edification; the whole ſervice of our Church tends to edification and to excite true devotion; it teaches men to live ſoberly, righteouſly and godly, and explains and enforces the whole deſign of the Goſpel; if any Chriſtian ſociety profeſſes to teach more than this, the teachers both deceive themſelves and thoſe that hear them; if leſs than this, they are not true Chriſtians."

" Biſhop Hoadly ſtrongly condemns ſeparation from the Eſtabliſhed Church;—he anſwers thoſe, who ſay, they ſeparate from the Church, becauſe ſome of the miniſters are inſufficient, by admitting that though, among ſo many, ſome may be found unworthy and inſufficient, yet the ſervice itſelf is not defective, is not inſufficient; the ignorance of the perſon who adminiſters a medicine, does not deſtroy the efficacy and virtue of the medicine. The ill conſequences of ſeparation are not imaginary, but viſible, and are of the higheſt importance, becauſe they are inconſiſtent with the unity, peace, and happineſs of Chriſtian ſociety;—diviſion and ſubdiviſion without end, confuſion and diſorder, ſtrife, emulation, and malice, are the unavoidable conſequences of ſuch a ſeparation. Can any man then who reads the Goſpel ſeriouſly, imagine it to be the duty of a Chriſtian, or worth his while to diſregard the bond of unity and love, in order to rectify ſomewhat that he thinks amiſs in a Church, in which he meets with *all things neceſſary to ſalvation*, and nothing deſtructive of it, and in the communion of which, he knows he can live and die a good Chriſtian? How grievous then is it to ſee a Church torn

to pieces, its members divided from one another, diſcord triumphing on the ruins of unity, and uncharitableneſs reigning without controul: and all this brought about by men of ſerioufneſs and conſideration; men who profeſs they deſire nothing more than the edification and perfection of this very Church. Had you aſked," ſays the Biſhop, "the enemies of the Church and nation, which is the beſt way you ſhould take to ruin both Church and nation, they would have thought of no other, but the encouraging ſuch a ſeparation."

On the ſubject of extempore prayers, Dr. Claget obſerves:

"That they are often as unintelligible to the people, as if ſpoken in an unknown tongue; of courſe inſtead of aſſiſting they interrupt devotion; but in a ſet form of prayer there is a great advantage in being prepared, and the affections are ſuited to the ſenſe and matter of each particular expreſſion. Extempore prayer depends upon the eloquence of the miniſter, which may defeat the end of devotion, by exciting admiration, when the matter of our prayers ſhould be the only thing to engage the attention. The matter of the Publican's prayer comes home to the heart of every man, for every human being muſt join in the, "God be merciful to me a ſinner." The prayer of the Phariſee was a mere diſplay of oſtentatious devotion.

In explaining the nature of myſtical interpretations, Beauſobre and L'Enfant make a diſtinction between the type, the parable, and the allegory. When St. Paul repreſents the new covenant under the emblem of Sarah, and the old, under that of Hagar, this was an allegory. The brazen ſerpent was a type of the reſurrection. When inſtruction was conveyed in a hiſtory of the probable events of life, this was ſpeaking in parables.

The rules recommended by Jeremy Taylor for preaching, ſhould be ſtudied by every young clergyman. He concludes by deſcribing the effects produced by a *fine* ſermon, and thoſe produced by a *good* one. The firſt produces admiration and delight, but does not edify: the good one makes every one, who heard it, go away ſilent and grave, and haſtening to be alone, to meditate upon the matter of it in ſecret. Dr. Taylor, in treating of a ſcrupulous conſcience, obſerves,

"That men err in extremes, ſome deſpond, from the gloomy doctrines they may have heard, or by their own miſconceptions of ſcripture; theſe ſhould remember that all laws, both human and divine, admit of merciful interpretations. The confident and preſumptuous ſhould recollect, that God elected whole nations, and rejected others; yet many of the elect nations periſhed, and many

many of the rejected people ſat down with Abraham, Iſaac, and Jacob, in the kingdom of heaven. The only teſtimony that God gives of an election is the performance of our duty."

The pious Biſhop Hall ſays, "that a Chriſtian in all his ways muſt have three guides—Truth, Charity, and Wiſdom. Truth to go before him, and Charity and Wiſdom on either hand;—if any of the three be abſent, he walks amiſs." Dr. Hall, in alluding to the expreſſion in our ordination ſervice, "of being inwardly called or moved by the Holy Ghoſt," ſays, "If we have both ability and will to public good, our inward calling is good, but there muſt be alſo proper outward qualifications." This ſubject has been moſt ably and ſatisfactorily treated by the pious and learned biſhop of Glouceſter in a Diſcourſe on the Preparation for Holy Orders.

Biſhop Hall, in lamenting the diviſions in the church, in the moſt earneſt and affectionate manner exclaims, "O let me beg for peace aud unity, as for life—by your filial piety to the church of God—by your love of truth—by the graces of the bleſſed ſpirit—by the precious blood of that Son of God, which was ſhed for our redemption, be ye all inclined to love and peace and unity." To thoſe who diſſented from the church on account of epiſcopacy, he proves that this was the primitive church government, from the ſubſcriptions of all the councils, from the canons, and from the public regiſters of all the churches, and quotes the words of Calvin, who owns that in the primitive church, the Preſbyters choſe one of their own number in every city to whom they gave the title of Biſhop, they did this, leaſt diſſenſions ſhould ariſe from equality: this ſhows that the inſtitution of epiſcopacy was in his opinion founded in reaſon and good ſenſe; though thoſe might be no direct appointment by the apoſtles. Peter Molinæus, though writing in defence of Preſbytery, is forced to acknowledge the neceſſity of epiſcopacy to prevent confuſion, but the learned Chillingworth gives a full confirmation of it from the writings of the earlieſt fathers. Le Clerc alſo remarks, that they who have read all our antient Chriſtian writers without prejudice, very well know that the epiſcopal manner of diſcipline prevailed every where in the age immediately after the apoſtles; whence we may collect that it is of apoſtolical inſtitution. This government of the church by epiſcopacy may be compared to the government of the ſtate by monarchy. Biſhop Hall ſays, "the church and ſtate are twins, and either's evil proves mutual; as is ably maintained by the learned Warburton in his alliance between church and ſtate."

In the 9th ſection of this valuable publication, ſtrong teſtimonies are produced in favour of the Liturgy of the Eſtabliſhed Church, and particnlarly from Mr. Wilberforce's Practical View. He ſays,

"That theſe grand truths, the leading doctrines of the goſpel, are to be found every where diſperſed throughout our excellent Liturgy; and thanks to the compilers of it, they are forced upon our notice in their juſt bearing and connections, as often as we attend the ſervice of our church. Who then can deſert this church, who feels any influence of religious principle, or regards the leading doctrines of the goſpel."

In chap. 3, Mr. Wilberforce makes the following juſt and ſerious obſervations:

"Let us (he ſays) be ſpared the painful taſk of tracing the fatal conſequences of the extinction of religion among us; they are indeed ſuch as no man who is ever ſo little intereſted for the welfare of his country, can contemplate without the deepeſt concern. The very loſs of our church eſtabliſhment, though, as in all human inſtitutions, ſome defects may be found in it, would in itſelf be attended with the moſt fatal conſequences. No prudent man does haſtily pronounce how far its deſtruction might not greatly endanger our civil inſtitutions. It would not be difficult to prove, that the want of it would alſo be in the higheſt degree injurious to the cauſe of Chriſtianity, and ſtill more, that it would take away what appears from experience to be one of the moſt probable means of its revival: to what a degree might even the avowed principles of men, not altogether without religion, decline, when our ineſtimable Liturgy ſhould no longer remain in uſe:—a Liturgy juſtly ineſtimable, which continually ſets before us a faithful model of the Chriſtian's belief, and practice, and language; reſtraining us, as far as reſtraint is practicable, from exceſſive deviations; and like ſome hiſtorical record, which reproaches a degenerate poſterity, by exhibiting the worthier deeds of their progenitors. Thoſe who ſeparate from our church act in direct contradiction to the letter and ſpirit of this excellent Liturgy, in which we pray to be delivered from all falſe doctrine, hereſy, and ſchiſm, the conſequences of which are more ſerious than ſome are aware of, for ſchiſm defeats the great ends of edification and moral improvement, deſtroys peace, harmony and charity, and greatly endangers our civil inſtitutions; as the hiſtory of the 17th century informs us, when ſchiſm began in hypocriſy and fraud, and ended in violence, rapine, and tyranny. Under the maſk of ſuperior ſanctity the unwary were deceived, and deſerted the ſtandard of our faith; and they, who deſerted the church, ſoon leagued with thoſe who attempted to deſtroy it."

Archbiſhop

Archbiſhop Tillotſon, in lamenting the differences among Chriſtians, obſerves, "that nothing can juſtify thoſe who agree in eſſentials, to ſeparate on account of forms only. As to the circumſtances of worſhip, there is ſcarce any man hath the face to contend, that any of thoſe uſed in our church are condemned by the word of God; and what elſe can make them unlawful?" Archbiſhop Sharp ſays, "that every one is bound to join in communion with the eſtabliſhed church of the nation to which he belongs, unleſs he can prove that the terms of its communion render it unlawful for him ſo to do."

Biſhop Stillingfleet adviſes,

"To give no encouragement to intemperate zeal; which rends all in pieces, and makes reconciliation impoſſible: if their blind zeal be like Sampſon's, and ſhould pull down the houſe over their heads, they muſt periſh themſelves in the fall of it; but here will lie the great difference; while they and their friends periſh together, the Philiſtines without will rejoice to make others the inſtruments to execute their deſigns. If therefore we would conſult the honour of God and religion, and the peace of the church; if we would prevent the great deſign of our enemies, and leave the proteſtant religion here eſtabliſhed, to poſterity, we ought to follow the apoſtle's advice, in walking by the ſame rule, and in minding the ſame things."

Biſhop Hooper obſerves,

"That the moſt certain argument and proof of a Chriſtian faith, is the love of God; this diſcriminates betwixt thoſe who are Chriſtians and thoſe who are not, according to this text, "By this ſhall all men know that ye are my diſciples, if ye have love one towards another." And however men may refine and be ſingular in their denominations and titles of purer profeſſions, if their doctrine does not at laſt determine and center here; it is Chriſtian religion falſely ſo called; it is counterfeit, and has not to it the witneſs of the Holy Ghoſt—for the end of the commandment is charity."

Thus a ſhort analytical view has been given of many of the intereſting points, which have been enforced by ſome of the greateſt men that ever adorned our church and country. The learned and pious Editor concludes this compilation by an earneſt addreſs to his friends, Brethren, and countrymen, in the true ſpirit and zeal of a primitive Chriſtian. He begins by preſuming, "that we all alike would rank ourſelves among thoſe Chriſtians, who adore the Father, the Son, and the Holy Spirit, and who conceive the goſpel to be not merely a

ſyſtem of morals, but alſo more eſpecially a covenant of grace." To thoſe who ſay that our church does not maintain the doctrine of the neceſſity of divine aſſiſtance, an appeal is made to our Litany and Collects, and to the writings of many of the moſt diſtinguiſhed writers of the eſtabliſhed Church. Theſe all aſſert the doctrine of divine aſſiſtance to the human underſtanding, but at the ſame time this doctrine is maintained in truth and ſoberneſs, prudently guarding againſt exceſs, and the deluſions of a ſtrong imagination, which makes bold and extravagant pretenſions to greater illumination than the goſpel promiſes. It is this exceſs which brings diſcredit on religion, by encouraging ſcoffers to ſuppoſe that it is the buſineſs only of fanatics; it is this exceſs which makes men ſeparate from a national church, in which there are found doctrines, means of edifying, and competent miniſters. From ſuch a church ſeparation is not neceſſary; for it is then only neceſſary, when it becomes a duty of moral obligation, as it was at the Reformation, when we ſeparated from the church of Rome. The grounds of this ſeparation are moſt ably and judiciouſly ſtated by biſhop Barrington in his charge of 1806. If ſeparation be not neceſſary, it cannot be a matter of indifference; for we may read in the hiſtory of our own country the ſerious conſequences of ſeparation; we have ſeen that diſunion in religion was the moſt productive ſource and the ſtrongeſt engine of commotion in the ſtate; and that the overthrow of the eſtabliſhed Church was followed, not only by the deſtruction of the ſtate, but by the fouleſt blaſphemies and the baſeſt hypocriſy, by irreligion and impiety, and all the groſs enormities of atheiſm. When that great bulwark of every conſtitution, the alliance between religion and civil polity, was broken down, the magiſtrate had no controul over hypocriſy and fanaticiſm, whence flowed all thoſe evils that ſo much diſgraced our country. The learned hiſtorian, profeſſor Robertſon, remarks, "that great dangers muſt ariſe to a ſtate, if the profeſſors of religion are not under ſome controul of the magiſtrate, for under the maſk of religion dangerous principles may be inculcated, and the multitude be excited to the moſt deſperate and lawleſs actions." Since then examples of preſent and paſt time prove that from religious ſeparation proceeds diſunion of affections, and may eventually produce ſuch civil commotions as may deſtroy both the civil and religious eſtabliſhment of our country, it is the duty of every man who loves his country, to endeavour to promote the union of religious faith and worſhip, which is the bond of peace and of all righteouſneſs.

ART.

ART. VII. *Anecdotes of the Manners and Cuſtoms of London during the Eighteenth Century; including the Charities, Depravities, Dreſſes, and Amuſements, of the Citizens of London, during that Period; with a Review of the State of Society in* 1807. *To which is added, a Sketch of the domeſtic and eccleſiaſtical Architecture, and of the various Improvements in the Metropolis. Illuſtrated by Fifty Engravings. By James Peller Malcolm, F.S.A. Author of "Londinum Redivivum," &c. &c.* 4to. 490 pp. 2l. 2s. Longman, Hurſt, Rees, and Orme. 1808.

HAVING at ſome length, in our former Numbers, examined and deſcribed Mr. Malcolm's three firſt volumes of LONDINIUM REDIVIVUM, and given our opinion in favour of its general and particular merits, it may be ſufficient, perhaps, to take this opportunity of informing our readers, that the author's deſign has been completed in a fourth volume. No analyſis of this can be neceſſary, as ſpecimens have already been given of the plan and execution of the work. It may be ſufficient to obſerve, that the concluding volume is in no reſpect inferior to the former; or, if in any, it is that ſome of the engravings ſeem to have been executed with leſs care and circumſpection.

By way of Appendix, Mr. M. has now collected a number of anecdotes of the manners and cuſtoms of London, during the eighteenth century, and has exhibited a review of the ſtate of ſociety at the preſent period, as well as a ſketch of the various improvements in the metropolis.

The volume begins with a repreſentation of the Aborigines of London, and this will not be found the leaſt entertaining portion of the book. The whole is divided into xii chapters, which however are perfectly diſtinct from one another, diſcuſſing ſubjects, which have little or no connection. The ſecond Chapter, which exhibits examples of depravity from 1700 to 1800, ſhall furniſh a ſpecimen of the intereſt and entertainment to be expected from the whole.

"Fellows, who pretended to calculate nativities, were to be met with in ſeveral parts of London at the ſame period: they ſold ridiculous inventions, which they termed *ſigils*, and the poſſeſſor of thoſe had been to fancy they would protect themſelves and property, and the object of the conjuror was accompliſhed. Almanack John obtained great celebrity in this art. It appears, that he was a ſhoe-maker, and reſided in the Strand. This fellow, and others of his fraternity, preyed upon fools or very ſilly people

only; their loſſes were therefore of very little moment, and the turpitude of Almanack John was not quite ſo great as that of the villains who affected illneſs and deformity, thus to rob the charitable, whoſe gifts would otherwiſe have been directed to the relief of the real ſufferer.

"The reader will preſently perceive that, in one inſtance, the depravity of the community of beggars is but too ſtationary ſince 1702. 'That people may not be impoſed upon by beggars, who pretend to be lame, dumb, &c. which really are not ſo; this is to give notice, that the Preſident and Governors for the poor of London, pitying the caſe of one Richard Alegil, a boy of 11 years of age, who pretended himſelf lame of both his legs, ſo that he uſed to go ſhoving himſelf along on his breech; they ordered him to be taken into their workhouſe, intending to make him a taylor; upon which he confeſſed that his brother, a boy of 17 years of age, about four years ago, by the advice of other beggars, contracted his legs and turned them backwards, ſo that he never uſed them from that time to this, but followed the trade of begging; that he uſually got 5s. a day, ſometimes 10s.; that he hath been all over the counties, eſpecially the Weſt of England, where his brother carried him on a horſe, and pretended he was born ſo, and cut out of his mother's womb. He hath alſo given an account, that he knows of other beggars, that pretend to be dumb and lame, and of ſome that tie their arms in their breeches, and wear a wooden ſtump in their ſleeve. The ſaid Preſident and Governors have cauſed the legs of the ſaid Alegil to be ſet ſtraight; he now has the uſe of them, and walks upright; they have ordered him to be put to ſpinning, and his brother kept to hard labour. Several other able beggars are by their order taken up and ſet to work, and when brought into the workhouſe, have from 10s. to 5l. in their pockets.'

"A perſon during the fair of 1703 had the audacity to advertiſe, that the ſpoils taken at Vigo were to be ſeen for ſixpence at his booth; and he impoſed upon the public curioſity by exhibiting fictitious repreſentations of an altar-piece of ſilver, with ſix angels in full proportion, four apoſtles ſupporting the four pillars, and four angels attending them, with each a lamp for incenſe in their hands; alſo a crown ſet with valuable ſtones, a holy water-pot garniſhed with filligree-work, &c. &c. '*all brought from Vigo*, having been firſt lodged in the Tower, *and never expoſed before but in the Tower.*'

"John Bonner, of Short's Gardens, had the bare-faced effrontery, in 1703, to offer his aſſiſtance by necromancy, to thoſe who had loſt any thing at Sturbridge fair, at churches or other aſſemblies, 'he being paid for his labour and expences.'

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"The Corporation of London aimed a ſevere blow, in the ſame year, at impoſtors and ſturdy beggars, by offering a reward of one ſhilling each for ſuch as were apprehended, and ſent to the workhouſe in Biſhopſgate-ſtreet.

"The Poſt-boy of July 21, 1711, contains a paragraph which is as follows: 'It is thought proper to give notice of a common notorious cheat, frequently practiſed by men who pretend to be ſoldiers, and others, in a game by them called cups and balls, particularly at the wall next the Mews-gate, within the verge of the court.'

"At a petty ſeſſions for Weſtminſter held in April 1714, an account was returned from the proper officers of the receipt of 42l. in the preceding ſix months, as penalties for profanations of the Sabbath, ſwearing, and drunkenneſs.

"There was a place of reſort for the vicious, called the Cave, at Highgate, which was indicted, and the indictment oppoſed by the proprietors, in a trial before Lord Chief Juſtice Parker, December 1714; but the defendants loſt the cauſe, and the Cave was ſuppreſſed, to the ſatisfaction, as a paragraph expreſſes it in the Flying Poſt, of thoſe 'who are enemies to ſuch a nurſery of profaneneſs and debauchery.'

"A ſhocking inſtance of depravity occurred in March 1718. A Quaker potter, of the name of Oades, who reſided in Gravel-lane, Southwark, had four ſons, whom he admitted into partnerſhip with him, and at the ſame time ſuffered them to carry on buſineſs on their own account. This method of proceeding naturally led to jealouſies and envy on both ſides, which increaſed to a degree of rancour, that the father and ſons appear to have acted towards each other, as if no connection ſubſiſted between them. The immediate cauſe of the horrid event, that renders the tale odious, was the arreſt of Oades by his ſons, for the violation of the peace, which they had bound him in a penalty to obſerve, and the conſequent expulſion of their mother from her dwelling. This act attracted the notice of the populace, who ſeldom fail to adopt the right ſide of a queſtion of juſtice, and as uſual they began to execute ſummary vengeance on the houſe. The ſons, an attorney, and another perſon, ſecured themſelves within it, whence they read the Riot Act, and fired immediately after; a bullet entered the head of a woman, who fell dead; the aſſault then became more furious, and perſons were ſent for Mr. Lade, a juſtice; that gentleman bailed the father, and commanded the ſons to ſubmit in vain; he therefore found it neceſſary to ſend for a guard of ſoldiers, who arrived and commenced a regular ſiege, but the fortreſs was not ſtormed till two o'clock in the morning, when a courageous fellow ſcaled a palliſade on the back part of the houſe, and admitted his party, who ruſhed in, and ſecured the garriſon. The ſon of Oades, who ſhot the woman,

man, was tried for the murder, found guilty, but pardoned on his father's interceſſion, provided he baniſhed himſelf.

" The villain, who occaſioned the enſuing advertiſement, mixed cruelty with his fraud. 'Whereas a perſon, who went by the name of Dr. Cock, did about two months ſince come to Mrs. Robinſon, in Putney, being indiſpoſed; he pretended to come from an acquaintace of hers from London to give her advice; accordingly he applied a plaiſter to her ſtomach, by which ſhe has received a great deal of injury. He had for his fee ten ſhillings, and demanded ſix ſhillings for his plaiſter; it is ſuppoſed he took a handkerchief with him and a ſhirt. It appearing that nobody ſent him, whoever can give notice of him, &c.'

" The next ſharper upon public record worthy notice was Jones, a footman, who had contrived to attract the favours of the lady of the Eſquire Dormer, of Rouſam, Oxfordſhire, a gentleman worth 3500l. per annum; which being diſcovered by the injured huſband, an action was commenced for Crim. Con. againſt the party-coloured enamorato, and purſued to conviction; but, juſt as Sir Thomas Croſs, the foreman of the jury, was about to pronounce the tremendous ſound of 5000l. damages, or, in other words, impriſonment for life, maſter Jones ruſhed through the Hall, flew to a boat, was rowed acroſs the Thames, and took ſanctuary in the Mint, before the Lord Chief Juſtice's Tip-ſtaff could prevent him.

" An eſcape accompliſhed by a ſtill greater villain in 1716, was far more extraordinary: a highwayman, named Goodman, had been apprehended with great exertion and difficulty, and brought to trial at the Old Bailey, where the jury pronounced him guilty; but, at the inſtant their verdict was given, he ſprang over the encloſure, and eluded every endeavour to arreſt his progreſs.

" Such was the daring folly of this man, that he frequently appeared in public, and preſuming on his ſuppoſed ſecurity, actually went to Mackerel's Quaker Coffee-houſe in Bartlett's-buildings, for the purpoſe of procuring the arreſt of a carrier, to whom he had intruſted 16l. to be conveyed to his wife in the country, and who, ſuppoſing Goodman would be hanged, had converted it to his own uſe: there he met an attorney by appointment, and ſtationed four deſperadoes at the door, armed with piſtols, in order to repel any attempt at ſeizing him. The attorney, aware of his precaution, liſtened to the caſe of the carrier, and ſtudiouſly avoided betraying him; but the inſtant Goodman departed, he declared who his client was, upon which ſeveral perſons watched the wretch to his place of concealment, where they attacked him, and he them, with the utmoſt reſolution; after a ſevere conflict, in which the aſſailants were compelled to bruiſe him dreadfully, he was ſecured; but,

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throwing himſelf down in the ſtreets, they were at laſt compelled to bind him and carry him in a cart to priſon: he was hanged not long after.

"The miſtreſs of Child's Coffee-houſe was defrauded of a conſiderable ſum, in September 1716, by an artful ſtratagem. She received a note by the Penny-poſt, which appeared to come from Dr. Mead, who frequented her houſe; ſaying, that a parcel would be ſent there for him from Briſtol, containing choice drugs, and begging her to pay the ſum of 6l. 11s. to the bearer of it. The reader will probably anticipate the *denouement*; the bundle was brought, the money paid; the doctor declared his ignorance of the tranſaction, the parcel was opened, and the contents found to be—rags.

"It is not often that theſts can be narrated, which are calculated to excite a ſmile; and yet I am much miſtaken if the reader doth not relax his riſible faculties, when he is informed of a ſingular method of ſtealing wigs, practiſed in 1717. This I preſent him *verbatim* from the Weekly Journal of March 30. 'The thieves have got ſuch a villainous way now of robbing gentlemen, that they cut holes through the backs of Hackney coaches, and take away their wigs, or fine head-dreſſes of gentlewomen; ſo a gentleman was ſerved laſt Sunday in Tooley-ſtreet, and another but laſt Tueſday in Fenchurch-ſtreet; wherefore, this may ſerve for a caution to gentlemen or gentlewomen that ride ſingle in the night-time, to ſit on the fore-ſeat, which will prevent that way of robbing.'

"The firſt notice of Mr. Law, the chief Director of the Royal Bank at Paris, that I have met with, was in Auguſt 1717; when they ſay he had betted that the French State-bills would not fall 10 per cent. within a year, and given 10 Louis to receive 100 if he won; he offered the Earl of Stair 100 for 1000 in the ſame way, which was refuſed; and the event proved, that the bills fell 50 per cent.

"Gaming was dreadfully prevalent in 1718. This will be demonſtrated by the effect of one night's ſearch by the Leet Jury of Weſtminſter, who preſented no leſs than 35 houſes to the Juſtices for proſecution.

"The Society for the Reformation of Manners, publiſhed the enſuing effects of their labours for one year, ending in December 1718.

"Proſecuted for lewd and diſorderly practices, 1253.

"Keeping of bawdy and diſorderly houſes, 31.

"Exerciſing their trades or callings on the Lord's-day, 492.

"Profane ſwearing and curſing, 202.

"Drunkenneſs, 17. Keeping common gaming-houſes, 8." P. 57.

Among

Among the other more curious and entertaining articles are the anecdotes of dreſs, exemplified by a number of engravings, not remarkably well executed, and certainly not exhibiting ſome eccentricities of the faſhions, which we ourſelves can remember in both ſexes.

The Chapter on Eccleſiaſtical Architecture is well written, and ſhows much knowledge of the ſubject, and great diligence of inveſtigation. The concluding Chapter, which is a diſſertation on the preſent ſtate of ſociety in London, does not entirely ſatisfy us. It diſplays no great acuteneſs of remark, nor a very comprehenſive knowledge of the ſubject. It is too ſuperficial in ſome inſtances, and very inaccurate in others. The whole, however, is not a neceſſary appendix to the greater work which preceded, and forms in itſelf a very entertaining compilation.

There are no leſs than fifty engravings, by no means of equal merit. Some are of very indifferent execution; others are deſerving of praiſe; none are to be admired.

ART. VIII. *A Deſcription of Ceylon, containing an Account of the Country, Inhabitants, and Natural Productions; with Narratives of a Tour round the Iſland in* 1800, *the Campaign in Candy in* 1803, *and a Journey to Ramiſſeram in* 1804. *Illuſtrated by Twenty-five Engravings from original Drawings. By the Rev. James Cordiner, A. M. late Chaplain to the Garriſon of Columbo.* 2 vol. 4to. 457 pp. 3l. 13s. 6d. Aberdeen, A. Brown; London, Longman and Co. 1807.

THIS account of Ceylon, perhaps not altogether neceſſary, might have been compreſſed into a much ſmaller compaſs.—It tells us very little indeed which we did not know before, either from honeſt Robert Knox, from Thunberg, or from Percival. The author was Chaplain to the Garriſon of Columbo, reſided in Ceylon five years, and made the Tour of the iſland, which Europeans generally do, but he made it under very favourable circumſtances, namely, under the protection of Mr. North. If this gentleman would condeſcend in his hours of leiſure to oblige the world with his obſervations, we ſhould have ſuch a volume as has not for many years been produced; which might probably ſtand in competition with Marſden's Sumatra, one of the moſt perfect works of the kind which has ever been publiſhed.

To

To the three writers above mentioned, the author has been in no inconſiderable degree indebted, and to theſe might be added the volumes of the Aſiatic Reſearches. There is a part of the work, however, modeſtly introduced by Mr. Cordiner, which in every reſpect does him the higheſt credit, et cujus pars magna fuit.—We allude to his account of the ſeminaries for inſtructing the natives in the precepts and doctrines of Chriſtianity. This therefore is the only part which we ſhall bring before our readers.

"In the beginning of the ſeventeenth century (1602), when the government of the United States wreſted the coaſts of Ceylon from the Portugueſe, the doctrines of the reformed church of Holland became the eſtabliſhed religion of the conquered territories. Although the Dutch did not, like the enthuſiaſts of Portugal, employ open force to propagate their religious faith, they adopted meaſures, which, in their general ſucceſs, were no leſs effectual. A proclamation was iſſued that no native could be raiſed to the rank of a modelear, or admitted into any employment under the ſtates, without ſubſcribing the Helvetic confeſſion, and profeſſing to be a member of the reformed church. Accordingly the higher orders, both of the Cingaleſe and Malabars, and all who aſpired to any dignity or office, immediately aſſumed the name of proteſtant Chriſtians, a name which many of them ſtill retain, without pretending to an intimate acquaintance with the doctrines of the goſpel.

"All the Dutch poſſeſſions in the iſland were divided into four large provinces, thoſe of Columbo, Point de Galle, Trincomallee, and Jaffnapatam. The provinces were divided into counties, and the counties ſubdivided into pariſhes, in each of which one proteſtant ſchool was erected. The clergyman, ſent from Holland, acquired a competent knowledge of the Ceyloneſe languages. Under their direction an academy was eſtabliſhed at Columbo, where young men of promiſing abilities, taken from amongſt the natives, were trained up to fill the offices of ſchoolmaſters and catechiſts. Others were ſent to Europe, where they received a fuller education, and returned to the iſland in holy orders. The Scriptures were tranſlated. A printing preſs was erected at Columbo, where all the New, and great part of the Old Teſtament were publiſhed, both in Cingaleſe and Malabar. The children were inſtructed in the principles of Chriſtianity, and in reading and writing their own language. In every ſchool-houſe was kept a regiſter of baptiſms and marriages ſolemnized within it. The proteſtants attended divine ſervice there on Sundays, and other holidays; and the building anſwered all the purpoſes of a pariſh church. In a ſhort time public worſhip was conducted with the ſame regularity, and reſorted to by as great a proportion of the people as in any country in Europe. Although

religious

religious knowledge was not very perfectly conveyed to the lower orders of natives, many of the middle and higher ranks became as true believers in the doctrines, and as conſcientious performers of the duties of Chriſtianity, as thoſe who adorn more enlightened regions.

"To each ſchool from two to four teachers were appointed, in proportion to the number of the ſcholars. The maſter higheſt in rank kept the regiſters, and he had, moſt commonly, two aſſiſtants, on whom devolved the labour of inſtructing. A ſuperintending charge over every ten ſchools was committed to one catechiſt, whoſe attainments were ſuperior to thoſe of the ſchoolmaſters, and whoſe buſineſs it was to perform a viſitation once a month, to inquire into the conduct of the teachers, to examine the progreſs made by the ſcholars, and to exhort both parties to induſtry and diligence. As a guardian of a greater number of ſchools, there was likewiſe appointed one of the Dutch clergymen, who made the circuit of his dioceſe once a year. Of theſe clergymen there were generally from twelve to fifteen ſettled in the iſland; and nine of their number were entruſted with this ſervice. On the occaſion of his viſitation the paſtor was welcomed by the natives as a meſſenger of glad tidings, and treated with marks of real hoſpitality, as well as of high veneration and reſpect. A temporary building, of ſimple ſtructure, was erected for his accommodation, and a table ſpread with fruits for his refreſhment. Sheets of white calico were laid upon the ground before the door, and all the way leading from the reſting-houſe to the ſchool or church; and, on each ſide, an extenſive curtain of palm leaves in the form of a fringe was ſuſpended from the boughs of trees.

"White muſlin covers were likewiſe thrown over the deſk and pulpit, and the ſtand for holding the baptiſmal water. A large congregation attended in their beſt apparel. The children were ranged in the front lines. The miniſter began the buſineſs of the day by worſhipping God, and preaching to the people. Then took place the examination of the ſchool, a buſineſs which was conducted by the catechiſt of the diſtrict, under the direction of the paſtor. The higher claſſes anſwered queſtions relative to the catechiſm of D'Outreir, and the twelve articles of the creed. The lower claſſes repeated the catechiſm and prayers. The elder boys read a portion of the printed Cingaleſe Bible, and wrote with a ſtylus on ſlips of the palmyra leaf. The younger boys wrote with their fingers in ſand ſpread upon a bench; and, as they formed the different characters, they ſung their names and particular marks by which they are diſtinguiſhed. The girls are neither taught to read nor write: but they muſt be able to repeat a certain number of prayers, and to explain the catechiſm and creed before they obtain permiſſion to be married. After the examination of the youth was finiſhed, the catechiſt queſtioned grown perſons, who deſired baptiſm; and as many of them as were found qualified were admitted to the benefit of that ſacred inſtitution. At the

ſame

ſame time a great number of infants were baptized. The marriage ceremony was performed to a large circle of pariſhioners. All thoſe who had been duly prepared received the holy communion. The regiſters were written. The uſual ſalutations again paſſed between the miniſter and his people, and the viſitation ended.

"Early in the year 1796, all the Dutch ſettlements in Ceylon ſurrendered to the Britiſh arms. For nearly three years after they were taken poſſeſſion of, the religious eſtabliſhments of the natives occupied no part of the attention of the new government. The European clergymen became priſoners of war. The catechiſts and ſchoolmaſters no longer received their ſalaries. The duties of public worſhip, and the education of the youth, began either to be feebly diſcharged, or entirely neglected: and memorials, preſented by the inhabitants on theſe ſubjects, were conſidered, by a military commander, either as objects in which he had no concern, or matters which he had not power to redreſs.

"Towards the end of the year 1798, the honourable Frederic North arrived at Columbo, the firſt civil governor of the iſland, appointed by his majeſty. He, following the inſtructions of an enlightened miniſtry, and prompted by his own virtues, to promote the happineſs of the people committed to his charge, ſtudied with minute attention every ſubject in which their intereſt was concerned. In adopting meaſures for the proper maintenance of the eccleſiaſtical orders, he carefully avoided all the errors which prevailed in the Dutch ſyſtem. The dues formerly paid on the marriages of native Chriſtians were aboliſhed, being a tax unfavourable to the morals, as well as the comfort, of an indigent people. A regiſter of ſuch marriages, however, continued to be kept in each ſchool, for the prevention of bigamy, and the regular tranſmiſſion of inheritances. All the ſchoolmaſters were examined as to their qualifications and principles, and inquiries were made concerning the amount of ſalary, which might be ſufficient to ſtimulate their zeal, and attach them to their employment. The monthly ſum of eight rixdollars of Ceylon currency, or ſixteen ſhillings ſterling, was ſettled on each ſchool; and an allowance of fifteen rixdollars per month was granted to each catechiſt. Every individual employed received a written appointment to that effect, and at the ſame time took the oath of allegiance to his Britannic majeſty. The Dutch clergymen reſumed the viſitation of their different flocks, and their travelling expences were paid hy government. Several preachers of the goſpel were educated in the iſland, and licenſed by the governor: others ſtill better qualified were brought over from the coaſt of Caromandel, where they had been inſtructed in their profeſſion under Daniſh miſſionaries. One of theſe was eſtabliſhed as an officiating clergyman to the natives at each of the principal ſtations in the iſland, as Columbo, Negombo, Chilauw, Putlam, Manaar, Jaffnapatam, Molletivoe, Trincomallee, Batticaloe, Matura, Point de Galle, and Coltura. This

preacher is inſtructed to perform divine ſervice in one of the churches within his province, every Sunday; to adminiſter the ordinance of baptiſm; to ſolemnize marriages; to viſit all the ſchools committed to his care, at leaſt three times in the year; to examine particularly the conduct and ability of the catechiſt and ſchoolmaſters, and to inform his principal minutely of all that occurs." P. 155.

Theſe are very handſome volumes, and embelliſhed with twenty-five engravings, from original drawings. The account of the Campaign in Candy in 1803, which occupies no ſmall portion of the ſecond volume, ſeems rather out of the author's (a clergyman) line to have recorded. It did not exceedingly delight us in the peruſal, and ſeems here ſomewhat out of its place. The whole of the laſt chapter is taken avowedly from Knox, whoſe work, though valuable, is not ſo ſcarce as to juſtify an extract extending to more than twenty pages.

The ſtyle is not to be excepted to; it is eaſy and ſufficiently elegant. We much doubt the author's proficiency in natural hiſtory, and its nomenclature. Cheta may in Ceylon be a generic name; it may perhaps anſwer to Felis. But how the ſame word ſhould be indifferently applied to a wild bear, and a tiger cat, is more than we can comprehend. See pp. 255 and 428, of the firſt volume. The elephant hunt has been again and again deſcribed and elucidated by engravings, perhaps nowhere better than by Colonel Symes, in his moſt intereſting account of his embaſſy to Ava. The Pearl Fiſhery alſo is conducted at Ceylon much as at other places, and is repreſented in various books of travels. The author claims the merit, and we are not inclined to deny it him, of firſt deſcribing with particular minuteneſs the Iſland of Ramiſſeram, which lies out of the uſual route of travellers. In other reſpects theſe two coſtly volumes cannot be allowed to add much to our ſtores of geographical knowledge.

Art. IX. *Coxe's Hiſtory of the Houſe of Auſtria.*

(*Continued from p.* 440, *Vol. XXXII.*)

THE reign of Ferdinand I. preſents a continuation of the political and religious ſtruggle begun during the reign of Charles. Ferdinand, at one time oppoſed by his Auſtrian ſubjects, who had riſen into rebellion; at another preſſed by the

the ſtupendous force of the Turkiſh empire, or embarraſſed by unceaſing feuds, civil and religious, in Germany, yet ſucceeded in conciliatiug, baffling, or repelling his enemies; and even acquired the crowns of Bohemia and Hungary, ſo long courted by his family. In Hungary indeed, he was rather a nominal, than a real ſovereign, being compelled to divide the kingdom with the Turks, and their vaſſals or partizans, the princes of Tranſylvania. But in Bohemia he ſecured the crown in his family, by changing the elective into an hereditary monarchy. By this change alſo, he annihilated the dangerous privilege which the ſtates poſſeſſed, of concluding alliances with foreign powers; and thus, in a great degree, weakened that bond of mutual ſupport which the Bohemian proteſtants had maintained with the proteſtants of Germany. Mr. Coxe has our warmeſt approbation, for the candour and judgment he has diſplayed in narrating this revolution.

In Germany, the progreſs of the reformed opinions, and the feuds between the proteſtant ſects themſelves, as well as their conteſts with the catholics, gave full employment to the addreſs and moderation of Ferdinand. Yet, though a zealous catholic, he ſhowed his integrity in maintaining the religious compacts concluded by his mediation, and even endeavoured to effect ſome change in the diſcipline of the church; as the means at once of preſerving the peace of Germany, and checking the further progreſs of the reformed doctrines among his own ſubjects. But all theſe expedients were merely palliatives, and he died the victim of chagrin, in conſequence of his unavailing labours to reſtore the union of Germany, and the tranquillity of his own dominions.

The reign of Maximilian II., his ſon and ſucceſſor in his poſſeſſions and dignities, is introduced with theſe juſt and pertinent reflections:

"Before we commence the reign of Maximilian the ſecond, it is neceſſary to review the ſituation of the Houſe of Auſtria, in conſequence of the ſeparation of the two branches, and the acquiſition of Hungary and Bohemia; and to conſider the effects of the reformation on that houſe, as well with regard to territories as to the empire.

"By the diviſion of the two branches, the head of the German line for ſome time derived as little ſupport from the ſovereign of Spain and the Netherlands as if thoſe territories had been held by another family; although a domeſtic connexion was ſtill maintained, and two of the Auſtrian princes were educated in Spain, with the expectation of being called to the ſucceſſion of

the Spaniſh monarchy, ſhould Philip die without iſſue male. The ties of relationſhip were outweighed by political conſiderations, and the ſeparation was widened by the diſappointment of Philip, in his attempt to obtain the imperial crown, and the diſcordance of religious ſentiments between him and Maximilian. Even the reſult of their political conduct was different; for while Ferdinand and Maximilian, by toleration, mildneſs, and prudence, were preſerving their dominions, and laying the foundation of future grandeur, Philip was raſhly exhauſting his vaſt reſources, unbounded treaſures, and numerous population, in purſuing the gigantic projects of his father.

"The ill-judged diviſion of the territories made by Ferdinand between his three ſons, contributed to weaken the German line; but while its influence was diminiſhed on one ſide, by the diſmemberment of theſe dependent provinces, it obtained a more than equivalent aggrandizement, by the acquiſition of Bohemia; and had Maximilian ſecured tranquil poſſeſſion of Hungary, of which he was nominal ſovereign, he would have ranked among the greateſt monarchs of Europe. But, in fact, the Turks poſſeſſed one half of the kingdom; the remainder was conteſted by the Houſe of Zapoli; and even that portion which he held, was preſerved with difficulty, and agitated with endleſs feuds; while the perpetual wars in which he and his father were engaged, for the diſputed territory, exhauſted their reſources, and fettered their exertions on the ſide of Europe.

"It is a difficult queſtion to ſolve, what would have been the condition of the church and of the empire, if the Houſe of Auſtria had not taken part againſt the Reformation; at the ſame time it cannot be denied, that the wars in which that houſe was engaged againſt the reformers, proved the greateſt obſtacle to its own aggrandizement. In no other cauſe, except that of religion, could the people have been induced to make ſuch aſtoniſhing efforts in defence of their ſovereigns; and by no other bond of union would ſo many different ſtates have been united againſt ſo formidable an adverſary. Never was the Houſe of Auſtria more powerful than after the victory of Muhlberg, when, by the deſtruction of the league of Smalkalde, the liberties of the Germanic body appeared to be annihilated; but theſe liberties, revived under the auſpices of Maurice of Saxony; and, by the religious peace of Augſburg, all the plans of Charles, for the oppreſſion of civil and religious liberty, were overturned, and the proteſtant religion eſtabliſhed on a permanent baſis.

"In the diet of Augſburg, Germany was firſt divided into different parties of religion and policy; and the ſchiſm was conſolidated, becauſe it was then firſt legalized. From that period the members of the confeſſion of Augſburg were placed on an equality with the catholics; but after a conteſt, attended with ſuch violence and acrimony, it was impoſſible for the two parties

to

to coaleſce; and even the ſtipulations of the peace itſelf contained the ſeeds of future animoſity, by furniſhing each with a pretext for explaining the articles according to its intereſts or prejudices. The proteſtants had infringed the eccleſiaſtical reſervation, by procuring the election of proteſtants into catholic chapters; and many of the catholic prelates had contravened the declaration of Ferdinand, annexed to the religious peace, by withholding liberty of conſcience from their proteſtant ſubjects. But theſe very diſſentions were, in the preſent inſtance, by no means diſadvantageous to the head of the Houſe of Auſtria, as chief of the empire, nor detrimental to the empire itſelf. For the fermentation, ariſing from the colliſion of the two parties, occaſioned the eſtabliſhment of regulations, which ſecured the liberty of the ſtates, and affixed due bounds to the imperial prerogative; while the emulation excited between the two ſects, enabled a moderate and prudent emperor to draw forth unuſual ſupport from the proteſtants, by occaſional acts of toleration; at the ſame time that he derived the due aſſiſtance from the catholics, from principles of religious attachment. From theſe cauſes, Ferdinand and Maximilian obtained greater ſuccours from the proteſtants alone, than the whole empire had ever before furniſhed, even when not divided with religious feuds.

"The ſame cauſes, however, did not operate with equal effect in the hereditary dominions of the Houſe of Auſtria. The proteſtants had gained ſuch a preponderance in the ſtates, both of Bohemia and Auſtria, and ſuch influence in the country, that they were rather inclined to extort than to accept toleration; and nothing but the extreme mildneſs and liberality of Maximilian, joined with equal firmneſs and deciſion, could have prevented the total extermination of the catholic faith. From theſe circumſtances, his authority and views were perpetually ſhackled; and the conceſſions which neceſſity or inclination induced him to make, gave riſe to troubles which involved all Europe in war, under his weaker and more bigotted ſucceſſors.

"Brought up in the ſecret profeſſion of the reformed religion, and cloſely connected with the German proteſtants, Maximilian was the character alone fitted for the critical and arduous ſituation in which he was placed. A catholic in appearance and from neceſſity, he acted with the moſt liberal indulgence to all parties. He conciliated the catholics by his unexpected profeſſion of their doctrines; while he gained the confidence, and allayed the feuds of the proteſtant ſects, and he granted more indulgences, in regard to religion, than were conſiſtent with ſound policy, to his own ſubjects. He thus ſucceeded in maintaining a greater degree of tranquillity than Germany had ever experienced. Nor were his pacific endeavours confined to the country over which he ruled; he laboured to temper the intolerance and tyranny of his relative Philip the ſecond, and in vain uſed his interceſſion, to check

thoſe perſecutions which drove the people of the Netherlands into rebellion, and finally led to the diſmemberment of a conſiderable part of thoſe provinces."

It is a pleaſure to contemplate ſuch rare and amiable characters, and we therefore quote the concluding account of his reign.

"He had long felt his health declining, and his end was haſtened by the anxiety and fatigue derived from mental and bodily exertions. Like his great anceſtor Maximilian, he was fond of meditating and diſcourſing on the immortality of the ſoul; and he met his death with the calmneſs and reſignation of a chriſtian. He expired at Ratiſbon, where he had been holding a diet, on the very day and hour in which the receſs was publiſhed, in the fiftieth year of his age, and the twelfth of his reign.

"Contemporary writers have left no ſpecific deſcription of the perſon and features of this amiable monarch; but all agree in extolling the grace and elegance of his manners, and the faſcination of his converſation and deportment. His life and reign exhibit the faireſt and moſt pleaſing picture of the qualities of his mind.

"Maximilian, by his vigour, activity, and addreſs, gained, when young, the eſteem and favour of Charles the fifth, who uſed to call him his right hand, gave him his eldeſt daughter, Mary, in marriage, and, before he had attained the twenty-firſt year of his age, appointed him viceroy of Spain, during his abſence with Philip in Germany and the Low Countries. But though inſtructed in the arts of government by Charles, Maximilian was not ſwayed by his example, or allured by the ſplendour of his achievements; for, inſtead of adopting thoſe principles of diſſimulation and duplicity, and that unbounded ambition which diſgraced the head of the empire, he diſtinguiſhed himſelf by frankneſs, candour, mildneſs, moderation, benevolence, and liberality of ſentiment. He loved, cultivated, and encouraged the arts and ſciences, and held men of learning in the higheſt confidence and eſteem. He was remarkable for his knowledge of languages, and was not unaptly compared to Mithridates, for the facility with which he ſpoke the different tongues of the various people over whom he reigned. He was, beſides, well read in the Latin, and converſed in it with great eaſe, purity, and elegance. Though of a convivial diſpoſition, and fond of ſociety, his courſe of life was ſober and regular; lively and facetious in converſation, he tempered without debaſing, the dignity of his ſtation, by the moſt affable and condeſcending behaviour; and Henry of Valois, himſelf a pattern of courteſy, declared, that in all his travels, he had never met a more accompliſhed gentleman. Nor were theſe pleaſing qualities aſſumed merely for public occaſions;

occaſions; and to dazzle the eyes of his courtiers; for in private he was equally good and amiable; a faithful and affectionate huſband, a tender parent, and a kind and benevolent maſter.

"Like our great Alfred, he was regular and ſyſtematical in the diſtribution of his time; and his hours were diſtinctly appropriated for prayer, buſineſs, diverſion, and repoſe. In his conſultations he liſtened with patience and complacency to the opinions of all; and it was juſtly obſerved by the vice-chancellor of the empire, that had he been a chancellor or ſecretary, he would have ſurpaſſed all his chancellors and ſecretaries, and rendered his miniſters his ſcholars. He was acceſſible to perſons of all diſtinctions; after his dinner, he gave a general audience to his ſubjects, ſitting or ſtanding by the table; addreſſed himſelf with ſingular courteſy to the meaneſt perſons, and poſſeſſed the rare talent of never diſmiſſing his petitioners diſſatisfied. He was economical without parſimony, fond of plainneſs and ſimplicity, no leſs in his apparel than in his diet, and he carried his contempt of finery ſo far, that he never purchaſed a ſingle jewel for his perſonal attire.

"We recite with pleaſure the teſtimony of the Bohemian embaſſadors who were deputed to promote his intereſts with the Poles, no leſs as a true picture of his general conduct than as a heart-felt teſtimony of gratitude from ſubjects to their ſovereign.

"We Bohemians are as happy under his government as if he were our father; our privileges, our laws, our rights, liberties, and uſages are protected, maintained, defended, and confirmed. No leſs juſt than wiſe, he confers the offices and dignities of the kingdom only on natives of rank; and is not influenced by favour or artifice. He introduces no innovations contrary to our immunities; and when the great expences which he incurs for the good of Chriſtendom render contributions neceſſary, he levies them without violence, and with the approbation of the ſtates. But what may be almoſt conſidered as a miracle, is the prudence and impartiality of his conduct towards perſons of a different faith, always recommending union, concord, peace, toleration, and mutual regard. He liſtens even to the meaneſt of his ſubjects, readily receives their petitions, and renders impartial juſtice to all.

"Hiſtorians, not diſtinguiſhing between a ſovereign pacific from principle and reflection, or from indolence and puſillanimity, have cenſured Maximilian for dilatory and inactive meaſures, which were the effects of precaution and policy; and have turned to ſcorn what ought to have been conſidered as the great glory of his reign, his unwillingneſs to involve his ſubjects in foreign and diſtant wars. In reality, his love of peace did not proceed from want of military ſkill, or deficiency of perſonal courage; as he had diſtinguiſhed himſelf both for addreſs and valour, in the campaign of 1544, againſt Francis the Firſt, and

in the war of Smalkalde. It was derived from a conviction, that Germany and his hereditary countries required repoſe and tranquillity, after a long period of contention and war; and that the preſervation of peace was the only means of ſoothing thoſe religious and political animoſities which had been derived from the ſtupendous revolutions in Church and State. With him, therefore, the deſire of aggrandizement was but a ſecondary conſideration; the maintenance of peace, which he deemed the greateſt bleſſing he could confer on his people, was the ruling principle of all his actions. From the adoption of this principle, Germany and the dominions of the Houſe of Auſtria, except Hungary, enjoyed under him a ſeries of almoſt uninterrupted peace; while the reſt of Europe was expoſed to all the evils of civil commotion, religious diſcord, or foreign war."

Unfortunately for Germany and for Chriſtendom, to the tolerant, judicious, and benevolent Maximilian ſucceeded his ſon Rhodolph, a prince of a far different character; a bigot from education and habit, fitted by his indolence and weakneſs to become a mere inſtrument in the hands of others, devoted to the principles of the Romiſh Church, and ardently attached to the Jeſuits, by whom he was educated and governed. Under ſuch a prince, Germany and the hereditary dominions ſoon experienced a fatal change; the compacts between the Catholics and Proteſtants were repeatedly and glaringly violated; the religious feuds were revived, the people of Auſtria, Hungary, and Bohemia deprived of that liberty of worſhip, which they owed to the prudence or the indulgence of his predeceſſors. At the ſame time Hungary was at once expoſed to aggreſſions from the Turks, and the ravages of the Auſtrian troops, till the natives at length threw off their allegiance, and placed themſelves under the protection of the houſe of Zapoli.

"The aſtoniſhing apathy," obſerves Mr. Coxe, "diſplayed by Rhodolph, in the midſt of calamities and diſorders, ſufficient to have roufed the moſt ſtoical indifference, was derived from a change which had been gradually wrought in his character, manners, and temper. Unfortunately his love of ſcience had induced him to patronize the celebrated Tycho Brahe, whoſe acquirements and character were exactly conformable to his own, and who diſhonoured his great talents and real ſcience by his ſuperſtitious attachment to the reveries of judicial aſtrology and alchemy. By his prognoſtications Rhodolph was perſuaded that his life would be endangered by one of his own blood. This prediction increaſed the natural diſtruſt of his temper, and contributed to alienate him ſtill more from his brothers and family. In order not to increaſe the number of his fancied enemies, he evaded

evaded the numerous matches which were propoſed to him from all quarters; notwithſtanding all the inſtances of his mother, he declined the hand of Iſabella, princeſs and apparent heireſs of Spain, and endeavoured to prevent his brothers from marrying. This fear ſunk ſo deeply into his mind, that he never made his appearance in public, nor attended the worſhip of the Church; he even cauſed covered galleries to be built, with oblique windows, that he might paſs from his apartments to his ſtables and gardens, without being expoſed to the danger of aſſaſſination. While his dominions were ravaged by the Turks, or deſolated by civil war, while enemy on enemy was riſing againſt him; he ſecluded himſelf in his palace at Prague, abſorbed in gloom and ſuſpicion, or haunted by all the apprehenſions which prey on the weak, indolent, and ſuperſtitious mind. He ſought a refuge from his terrors in his favourite ſtudies and occupations: he ſpent his whole time among his aſtrologers, chymiſts, painters, turners, engravers, and mechanics; or in his botanical gardens, galleries of antiquities and natural hiſtory; at his eaſel, or in his laboratories and obſervatory. He became hypochondriac and impatient, irritable almoſt to frenzy; refuſed to admit foreign embaſſadors; drove even his confidential miniſters from his preſence; and ſtrangers, who were induced to viſit the Emperor of Germany, could not otherwiſe gratify their curioſity than by introducing themſelves into his ſtables in the diſguiſe of grooms. He reſigned himſelf to the ſway of his low-born miſtreſſes, whom he was continually changing; and, abandoning the reins of government to his miniſters and generals, relieved them from all fear of reviſion or controul, by refuſing to receive the remonſtrances and complaints of his ſubjects."

In this ſituation it was alike fortunate for the Houſe of Auſtria, and its ſubjects, that the reigns of government were wreſted from the feeble hands of Rhodolph by his ſpirited and enterpriſing brother Matthias, who was ſupported by the Proteſtants of Germany and the hereditary countries. Rhodolph was compelled to yield Hungary, Bohemia, Auſtria, and Moravia; and ſoon after, cloſing his indolent through troubled reign, was ſucceeded in the empire by Matthias. We are ſorry that our extended quotations will not permit us to lay before our readers extracts from this intereſting portion of the narrative, particularly the cloſe, in which the author has deeply intereſted our feelings, for a man at once an object of pity and indignation.

The reign of Matthias may be dated as the commencement of that long period of carnage, deſolation, and horror, the thirty years war. In deſcribing an æra, which is the moſt extraordinary in the whole courſe of modern hiſtory, the author aſſumes a ſtrength of colouring ſuited to the import-

ance of his ſubject, and the magnitude of the events; and proves himſelf not inferior to preceding writers, by the choice of his materials, the ſkill of his arrangement, and the vigour of his ſtyle. It is impoſſible, in our ſcanty limits, to do juſtice to this deſcription of a conteſt ſcarcely paralleled for its wonderful viciſſitudes of fortune; in which the greateſt heroes, and moſt diſtinguiſhed ſtateſmen of modern times were engaged, in which the Emperor and the King of France were reſpectively compelled to abandon their capitals, and France and Sweden ſucceſſively became maſters of Germany. This was the criſis for which France and the German ſtates had been long preparing, and the deciſive ſtruggle between the two moſt powerful monarchies of Europe, which terminated in the firſt reduction in the Houſe of Auſtria. Such a conteſt muſt claim the earneſt attention of every one, who feels an intereſt in the paſſing events, or wiſhes to trace to their cauſes the ſtupendous revolutions of the preſent day.

From this intereſting portion of the hiſtory we ſelect, as a ſpecimen, the portrait of Waldſtein, who formed ſo diſtinguiſhed a figure in this memorable conteſt; and whoſe romantic character, with the ſingular events in which he was engaged, have been exhibited in ſuch various lights. Having detailed his exploits, and traced the cataſtrophe, which cloſed his career, the author thus terminates his narrative.

"To juſtify the aſſaſſination of a man, who had twice delivered the Houſe of Auſtria from deſtruction, the Court of Vienna publiſhed an apology for its conduct, in a writing which was called, 'A circumſtantial and authentic Narrative of the treacherous conſpiracy of Waldſtein and his Adherents.' In this paper, which was drawn up with jeſuitical ingenuity, it was not deemed a ſufficient juſtification to deduce his treachery from the moment when his treaſon really began, but from the very period of his firſt diſmiſſion. He was charged with plots, which carry their own refutation in their very extravagance. He was accuſed of having formed a ſyſtematic plan to annihilate both branches of the Houſe of Auſtria; and, after ſatisfying himſelf with the kingdom of Bohemia, he was ſaid to have adopted the ſyſtem attributed to Henry IV. for the diviſion and diſmemberment of the hereditary and Spaniſh territories. In proof of theſe accuſations, every overture to the enemy, and every ſubterfuge, which he had employed to dupe and divide his antagoniſts, was made a part of his treaſonable correſpondence; every violent expreſſion, and doubtleſs more than ever broke from him in the tranſports of reſentment, was regiſtered; and theſe proofs were attempted to be corroborated by the teſtimony of thoſe who were

were his avowed and bitter enemies; who were richly rewarded for becoming his accuſers; who had taken part in his aſſaſſination, or profited by his fall."

In juſtice to this arrogant, ambitious, eccentric, and implacable, but great and injured man, we have deemed it our duty to ſtrip his cauſe of its falſe colouring and ſpecious exaggerations; and to deſcribe his conduct as it appeared on a candid and unimpaſſioned review. Though at laſt driven into treaſon by pride, indignation, ill-requited ſervice, and ſelf-defence, it was, during the greater part of his ſplendid career, his honour and his boaſt to raiſe the authority and glory of Auſtria, and to become the ſole inſtrument and ſupporter of her power. He was far ſuperior to his ſovereign in true policy, in liberality of ſentiment, in religious toleration; and theſe qualities (the want of which occaſioned all the misfortunes of Ferdinand) became the theme of accuſation in a bigotted and tyrannical court. His crime was that of being too powerful, of contemning the prejudices and paſſions of thoſe on whom he was dependent, and of an overweening confidence in his own good fortune and ſuperior abilities. Theſe were his failures as a courtier; as a general, he deſerves a high rank in a martial age, and a period of great men. He does not, like his royal antagoniſt, aſtoniſh us by daring efforts, and ſplendid enterprizes; but, though he did not want fire when neceſſary, his diſtinguiſhing characteriſtics were extreme vigilance and preſence of mind, profound judgment, and unſhaken perſeverance; and it is the greateſt eulogium we can pay to his character and talents as a ſoldier, to add, that he was the only general who checked the progreſs or defeated the deſigns of Guſtavus Adolphus.

Although the conteſt was maintained for ſome time longer by Spain, the peace with Auſtria naturally led to the no leſs memorable peace of the Pyrenees, which enabled France to humble the Spaniſh branch of the Houſe of Auſtria, as ſhe had already humbled that of Germany; and to ſecure thoſe means, pretences, and claims, which have ſince contributed to her fatal preponderance. We find it neceſſary to paſs over the narrative from this period, to the war of the Spaniſh ſucceſſion with the ſame remarks as we have already applied to the hiſtory of the thirty years war; but we ſatisfy ourſelves with the reflection, that no reader of taſte, curioſity, or information will fail to peruſe a work, which contains ſuch rich ſtores of hiſtorical knowledge.

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We ſhould leave our examination incomplete were we to omit the deſcription of the ſuperiority which France acquired by her ſyſtematic policy and military enterprizes.

" Puffed up with uninterrupted ſucceſs; exulting in the dread or the admiration which he inſpired throughout Europe; impelled by inordinate love of glory, Louis diſdained the artifice and colouring with which he had hitherto cloaked, and the addreſs and caution with which he had carried on his firſt aggreſſions. He threw off the maſk, openly trampled on the moſt ſolemn engagements and eſtabliſhed rights, treated the other ſtates of Europe as a maſter, a judge, and a conqueror; and inſulted his contemporary ſovereigns with the arrogance of a feudal lord towards his vaſſals. He had recently dictated a peace with all the authority of a maſter; and while moſt of the other ſtates diſbanded or reduced their forces, he ſtill maintained his army and navy at their full complement, and ſeemed watching for the moment when he might proceed to new uſurpations; careleſs of the means, and employing alike the pen and the ſword, violence and deceit."

The interference of Great Britain in the affairs of the Continent, and the gradual riſe of that combination which checked (we would gladly ſay reduced) the power of France, together with the war, of which the requiſition of the Spaniſh ſucceſſion of France was rather the ſignal than the cauſe, are delineated with great perſpicuity and ability. To Engliſhmen, a narrative in which their country bore ſo conſpicuous a part, muſt be peculiarly intereſting, and we may add with truth, that in no Engliſh publication, and perhaps in few foreign, will they find ſo great a portion of accurate and curious information. The intrigues of Louis to ſecure the throne of Spain will amply gratify thoſe who are fond of political hiſtory, as will the extraordinary campaigns of Marlborough and Eugene the lover of military details. Indeed in that part of his work, which relates to the period from the commencement of the thirty years war to the cloſe of the war for the Spaniſh ſucceſſion, Mr. Coxe has with peculiar adroitneſs and brevity, developed the means of mutual aggreſſion poſſeſſed by the principal European ſtates, traced their principles of attack or defence, and diſplayed their reſult.

His account of thoſe maſter-pieces of the military art the march of Marlboroúgh to the Danube, with the battle of Blenheim, and the campaign of 1708, are among the beſt pieces of military deſcription in our language.

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The reſult of that war and its conſequences are too well known, and unfortunately have been too deeply experienced. We coincide with the author in the brief, yet heart-felt reflection with which he cloſes his narration.

"France itſelf exhibited the moſt ſtriking ſcene of miſery, deſolation, and calamity. Even the very ſeaſons ſeemed to war againſt the monarch and his people. The ſudden viciſſitudes of weather deſtroyed the vines and corn in the germ; every city and every province was threatened with impending famine: commerce and manufactures, the nerves of a nation, were almoſt annihilated; the population ſwept away by the ravages of war. The finances, rapidly decreaſing, were yearly becoming more and more unequal to ſupport the enormous burthens of the conteſt; the forcible circulation of fictitious money, and the anticipation of the revenues by every ſpecies of fraud and artifice, blaſted the honour of the government at home, and ſunk the credit of the nation abroad; the public ſale of military rank, and the proſtitution of honours, hitherto the venerated badge of merit, and other expedients the moſt diſgraceful to a high ſpirited people, proclaimed at once the diſtreſſes of the nation, and the reduced ſituation of the government.

"By the diſaſtrous events of five campaigns and the three deſperate defeats of Ramillies, Oudenarde, and Malplaquet, the barrier which had hitherto defied all the efforts of Europe, was broken through; and the fortreſſes, the reſult of ſuch art, expence, and labour, diverted but could not reſiſt the tide of war. The army, which had riſen like the hydra from its repeated diſcomfitures, and the generals, who had exhauſted all the reſources of the military ſcience, were driven to the laſt line of the formidable frontier. That ſtupendous Coloſſus, which had overſhadowed and overawed the world, was ſmitten to its foundations; the loſs of a ſingle battle, or the capture of a ſingle fortreſs, would have opened a paſſage into the defenceleſs provinces of France, and ſcarcely left the monarch, who for half a century had given law without controul, a place of ſecurity even within his own capital.

"The continuance of the ſame vigour, ſkill, and unanimity for a ſingle campaign, would have ſecured to the Allies all the objects of the grand alliances, and all the advantages for which they had made ſuch numerous ſacrifices and ſuch aſtoniſhing exertions. But unfortunately their hopes were fruſtrated by that principle of diſſolution, which is inherent in all great confederacies; and it is with the deepeſt concern we reflect, that England was the primary cauſe of this change ſo fatal to Europe, and ſo diſaſtrous to the civilized world."

Before we quit this firſt part of the work it ſeems proper to obſerve, that in relating the change of the elective monarchy

of Hungary to an hereditary ſovereignty, which took place during the reign of Leopold, Mr. Coxe has diſplayed the ſame candour and impartiality as in detailing the preceding revolution in Bohemia.

(To be concluded in our next.)

ART. X. *Enquiries, Hiſtorical and Moral, reſpecting the Character of Nations, and the Progreſs of Society. By Hugh Murray.* 8vo. 424 pp. 10s. 6d. Edinburgh; Longman and Co. London, 1808.

FEW things might, at firſt ſight, appear more eaſy than the ſucceſsful examination of the principles upon which human character depends; as there are few things in which the ſubject of enquiry lies ſo completely and immediately before us. But, in fact, there are few inveſtigations that, upon trial, are found to be attended with more difficulty, or in which the ſucceſs has been more diſproportionate to the ingenuity and labour beſtowed upon the taſk. Whether man be or be not the creature of education and habit; whether the human mind have within itſelf the ſeeds of intellectual and of moral excellence, or would remain for ever in the gloom of ignorance and apathy, if unſtimulated by external cauſes, are queſtions which might ſeem of eaſy deciſion, to thoſe who have candidly and impartially ſtudied human nature; yet they are queſtions upon which philoſophers are ſtill widely at variance.

It may excite but little wonder, that certain ſcioliſts of the French ſchool have repreſented man as deſtitute, by nature, of every peculiar propenſity or original ſource of character, ſince ſuch a doctrine was well ſuited to their favourite purpoſe of levelling every received diſtinction, and ſubverting what had been hitherto reſpected as moſt ſacred or venerable. But it muſt occaſion ſurpriſe, to find a ſimilar doctrine maintained by ſo acute, and in moſt particulars, ſo ſound a philoſopher as our countryman Locke. This celebrated metaphyſician was certainly not unfriendly to the cauſe of morality, nor adverſe to a rational religious belief; and yet he lent a powerful weapon to the enemies of both, when he gave it as his decided opinion that there is no ſenſe of moral fitneſs originally implanted in the mind of man, nor any ſentiment which of itſelf conducts to the belief of a Deity. In

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ſhort, to adopt his own illuſtration, that the mind of man is left by nature, like a ſheet of blank paper, deſtitute of every original impreſſion, and ready to receive any that may be offered to it from without. This is to aſſert, in other words, that man is by nature deſtitute of all character, and that his future intellectual and moral eminence muſt intirely depend upon the circumſtances in which he is placed; a doctrine leſs ſuited to the grave and philoſophical Locke, than to the ſophiſtical and lively Helvetius, who takes much pains to convince his readers that Vaucanſon would never have been a celebrated mechanic, had he not been frequently ſhut up in a room, in which his only companion was an old family clock; and that Newton would never have invented the ſyſtem of univerſal gravitation, had not his attention been directed that way by the fall of an apple in his garden.

For ourſelves, we certainly cannot relinquiſh the opinion, that there is ſomething in the original nature of man that fits him for future progreſs in intellectual and moral wiſdom. That he is by nature endowed with certain mental powers or energies, which are governed by fixed laws, and which judge of their peculiar objects with uniformity and preciſion, unleſs they are perverted or obſcured by negligence or improper culture. Hence, that there is a ſtandard of right and wrong, merit and demerit, wiſdom and folly, of a higher authority than mere faſhion or opinion; and that education, though it may unfold and ſtrengthen the human faculties, or miſlead and diſtort them, as but too frequently happens, does not give them being, nor furniſh the real ſource from whence they ſpring. The grand and difficult problem in the ſcience of human nature is to determine with ſucceſs the number and limits of theſe original energies of the mind; to ſtrip them of the falſe clothing in which unnatural habits or accidental circumſtances may have arrayed them; and to hold them up to view in the pure and unperverted ſtate in which they would appear in a mind of maturity, uncorrupted by prejudice or arbitrary aſſociation.

This problem cannot be fully reſolved, but by the united labours of candid and diſpaſſionate enquirers, who ſhall patiently uſe their exertions to unravel the intricate route which the hiſtory of man preſents to view; who ſhall have enough of perſeverance and ingenuity to reconcile apparent contradictions, and out of a ſeemingly chaotic maſs of facts be able to detect ſome pervading principle, and fully elicit the latent truth. The annals of human nature lie around us in great abundance, and in a variety of forms. We have records of man in the moſt ſavage as well as the moſt civilized condition;

tion; we may trace in hiſtory his gradual progreſs from barbariſm to refinement, and diſcover the circumſtances which have accelerated or retarded this deſirable revolution. Materials, therefore, are not wanting for a philoſophical analyſis of human nature; but the cool judgment and freedom from prejudice, and the love of ſyſtem, which the taſk imperiouſly demands, fall to the lot of few.

Mr. Murray profeſſes to be among the number of thoſe who form their concluſions reſpecting the laws by which human character is regulated, on the baſis of careful induction, and not of hypotheſis. The general principles which he advances, were not admitted, as he informs us, till after long and attentive conſideration. They were not favourite views, nor thoſe with which he originally ſet out, but were formed at a very advanced ſtage of his enquiries, and after moſt of the facts relating to them had been collected. It then, he ſays, appeared that theſe facts could be accounted for by ſuch principles only, and were wholly inconſiſtent with any other. He ſubjoins, that in eſtabliſhing his leading poſition he has not, to the beſt of his judgment, been ſwayed by any love of paradox, or the wiſh, by a prepoſterous eclectic ſyſtem, to form an alliance between opinions really incompatible. v. 17.

This is certainly the moſt promiſing way of proceeding in an enquiry of this kind; and yet, after all, we do not think that Mr. Murray has been ſucceſsful in the ultimate reſult of his inveſtigations, or that the leading principle to which his analyſis of the facts and phænomena at preſent known reſpecting human nature has conducted him, will ſtand the teſt of impartial examination. This principle, which he finds it neceſſary to ſtate at the outſet of his work, he expreſſes as follows:—

"There is, in human ſociety, a proceſs of corruption previous to the proceſs of improvement, and ariſing from the firſt operation of the ſame cauſes; and every thing which ultimately tends moſt to improve the character and condition of man is poſitively injurious in its firſt operation."

We own, that if the author had not ſeriouſly aſſured us that the love of paradox had no influence in inducing him to advance this leading principle, we ſhould have been much diſpoſed to conclude that he had nothing elſe in view than the defence of an ingenious ſophiſm; for it is certainly paradoxical, and, in our opinion, alſo ſophiſtical, to maintain that human ſociety muſt be firſt *corrupted*, before it can be *improved*;

improved; and that every thing which in the end is *moſt beneficial* to the character and condition of man is in its firſt operation *poſitively injurious*. Indeed, we find Mr. Murray himſelf abandoning his doctrine almoſt *in limine*, ſo difficult is it to defend a paradox with any conſiſtency. We diſcover, ſays he, in thoſe who live remote from the ſplendid and crowded ſcenes of human life, a certain rude ſimplicity and native innocence, which, when contraſted with the numerous vices and diſorders that ſpring up in a more advanced ſtage, merit a decided preference. The atmoſphere of great cities, he adds, has been always branded as peſtilential to innocence. Courts, cities, and camps, the great and crowded ſcenes of human life, have always abounded in violent paſſions and vicious indulgences.

This picture of ſociety, in its advanced and crowded ſtate, is, we are afraid, too well founded, but how is it to be reconciled to the doctrine, that corruption takes place in the firſt ſtages of ſociety, and improvement in the laſt? If ſimplicity and native innocence reſide in the country, and vice and depravity take up their abode in cities, does it not follow as a conſequence that men will be moſt virtuous in the early ſtages of their progreſs, when they lead the lives of ſhepherds and huſbandmen; and that they will be moſt corrupt when the riſe of commerce and manufactures has collected them into great bodies? In the ſyſtem of Mr. Murray the beautiful poetical fiction of a primitive golden age, ſucceeded in order by an age of ſilver and an age of braſs, and terminating at laſt in our own iron times, is completely reverſed; for, according to him, iron is the fitteſt emblem for the early ſtages of ſociety, the unhappy members of which are condemned to corruption, in order that in future times a proceſs of improvement may take place.

We are not indeed ſuch blind admirers of rude ſimplicity as to admit the poetical deſcription of the age of gold, as any thing like a faithful copy from nature. There are vices which ſpring naturally from ignorance, and a want of refinement, as well as from the introduction of arts, commerce, and wealth. Atrocities are to be found among uncivilized and uncultivated tribes, as well as in rich and overgrown cities. There is, indeed, no ſtate of ſociety free from its peculiar evils; for imperfection is the lot of humanity; and all that can be accompliſhed by a wiſe legiſlator is to guard, by the moſt efficient checks, againſt thoſe evils to which the ſtate of ſociety in which he is placed ſeems moſt obnoxious. That there are evils accompanying even thoſe circumſtances which tend moſt to improve the lot of humanity is a truth

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which we think may be very clearly inferred from the inveſtigations of Mr. Murray; although this author may have failed in eſtabliſhing the fundamental principle to which he ſuppoſes his reaſonings to lead. So far his inveſtigations have their uſe; for though this is a truth which few ſerious thinkers will be diſpoſed to deny, yet it is of importance to illuſtrate it fully, and to point out the correctives by which it may be alleviated.

The inveſtigations, to which we allude, are contained in the account which Mr. Murray gives of what he calls the *progreſſive principles* of ſociety, or thoſe circumſtances which, according to his ſyſtem, produce corruption in the firſt inſtance, and ultimate improvement. The moſt remarkable of theſe, he thinks, are—I. Numbers collected into one place. II. Free communication between different ſocieties and different members of the ſame ſociety. III. Wealth. And, IV. Great public events. Although we cannot admit that theſe are neceſſarily productive of evil in the firſt inſtance, in order that ultimate good may follow, we very readily allow that both good and evil may, and actually do proceed from them.

The pernicious effects of numbers collected into one place, as well as of wealth, upon public morals, are very generally allowed; nor can it be denied that both contribute alſo very eſſentially to ſocial improvement. The danger attending free communication with other men, the ſecond in order of the progreſſive principles, may not be ſo readily perceptible, while its benefits are ſufficiently prominent. Mr. Murray, we think, has expoſed this danger very ſucceſsfully.

"The immediate effect of mixing with perſons of very various habits and modes of thinking ſeems to be, that of unſettling the principles upon which a man had previouſly acted, and thus depriving him of any fixed ſtandard of conduct. Even thinking men, bewildered by the various and contradictory ſyſtems of moral judgment adopted by different ages and nations, have doubted the exiſtence of any real and permanent ſtandard, and have conſidered it as the mere creature of habit and education.

"It is a general obſervation, that knowledge of the world, (which conſiſts chiefly in free intercourſe with men of various habits and profeſſions,) though it may increaſe a man's ability, and forward his ſucceſs in life, is at leaſt extremely dangerous to his moral principles. The young heir, who, without any fixed character, ſets out on the tour of Europe, generally returns fully accompliſhed in all the vices of the countries through which he has paſſed, but with a very ſmall ſhare of whatever is laudable.

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"This corruption varies in its nature, according as the new connection is productive of pleaſure, or uneaſineſs. In the latter caſe, whether individuals or nations are concerned, it uniformly gives riſe to the moſt malignant paſſions; to jealouſy, diſtruſt, and averſion. Hence the deadly hatred which reigns between perſons of narrow views, who, while they differ in manners, or in political and religious opinion, happen, at the ſame time, to be members of the ſame ſociety. Each, regarding the manners to which he has been accuſtomed as the ſole ſtandard of rectitude, views with abhorrence every deviation from them. Among rude tribes, the terms of ſtranger and enemy have been generally ſynonimous.

"In the oppoſite caſe, where the connection is productive of mutual pleaſure, the intercourſe is doubtleſs amicable; but it gives, at the ſame time, a powerful impulſe to folly and ſenſuality. Each party is thus brought acquainted with modes of licentious indulgence, which wear for him the gloſs of novelty, and which none of his previous habits have enabled him to withſtand. He generally, therefore, not only adopts, but carries them to a much greater exceſs than thoſe, who, from previous acquaintance, had learned to uſe them with more moderation.

"The moſt decided criterion of the immediate effects ariſing from this intercourſe ſeems to be afforded by that, which, in conſequence of extended navigation, has taken place between the civilized nations of Europe, and the ſavage inhabitants of America and the South Sea. The two extremes of ſociety have thus been brought into contact. Now all navigators and travellers agree, (ſo far as I know, without a ſingle exception,) that the effect produced upon the character of theſe tribes is decidedly pernicious; that they have adopted and carried to exceſs all the vices of their foreign viſitors, without learning one of their good qualities. It ſeems, indeed, to efface from their minds every idea of the diſtinction between right and wrong. Thus, moſt of theſe people were ſtrictly honeſt, and even liberal, among themſelves; but their conduct towards Europeans formed one continued ſcene of cheating and roguery. Fired with the fierceſt avidity for European commodities, they ſcrupled at no means, either of violence or fraud, by which they might obtain them. Female virtue, alſo, even when valued among themſelves, was ſacrificed without ſcruple in this new connection *.

"* Charlevoix Hiſt. de la Nouvelle France, VI. 31. Lafitau Mœurs des Sauvages, I. 107. Cook's Second Voyage, I. 130. Miſſionary Voyage, Prelim. Diſ. 31. Turnbull's Voyage, III. 24. &c. &c."

" And that the injury is reciprocal, the annals of the New World too abundantly teſtify. The ſplendid objects, exaggerated by novelty, which were preſented to the eyes of the firſt adventurers, fired them with an unbounded luſt of wealth; while the difference of manners and appearance made the natives be regarded as beings of an inferior ſpecies, and conſigned, without remorſe, to tortures, ſlavery, and death. Horrors were committed, which no pen can deſcribe; and hardly, throughout the wide extent of Aſia, Africa, and America, is there any ſhore, which European ambition has not deluged with blood. Happily, indeed, a better order of things has now begun to ariſe; but it is only the firſt reſult of this connection to which our attention is at preſent called." P. 32.

It may not either very readily appear, that great public events have a tendency to corrupt as well as to exalt the human character: yet this too, we think, Mr. Murray has ſatisfactorily eſtabliſhed. Civil conteſts have always an unfavourable effect on national character. They hold out to numbers the hope of riſing to diſtinction, provided they are little ſcrupulous about the means; and tempt them in the purſuit to trample upon every obligation of reaſon and juſtice. A relentleſs inhumanity, a licentiouſneſs which ſpurns controul, a diſſolution of all the ties of nature and ſociety are too often the characteriſtics of a people torn by inteſtine diviſions. External great events do not ſtrike ſo directly at the vitals of ſociety; but ſince war is their chief characteriſtic, they are neceſſarily pregnant with manifold evils. A diſregard of the law of nations, of the obligations of juſtice, and of the life of man, are neceſſary accompaniments of this ſcourge of humanity, in whoſe train deſolation will ever appear. But while periods of great political viciſſitude are thus fruitful in crimes, they are, at the ſame time, the ſource of the moſt exalted heroiſm and virtue. Then only have ariſen the characters that ſtand foremoſt on the rolls of fame. Amidſt general tranquillity the human genius ſtagnates, or creeps on in a dull and uniform tenor; but by public commotions a ſcope is given to all the great powers of the mind, and an active ſpirit is rouſed, which, as it is ſometimes productive of the greateſt evil, is alſo the occaſional cauſe of the greateſt good.

The effect of great public events, in rouſing to literary exertion, has ſeldom been ſo ſatisfactorily illuſtrated as in the following paſſage of this work.

" Familiarity with great events has a peculiar influence in animating and ennobling the efforts of genius. Literary excel-

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lence is not the mere offspring of recluſe leiſure; it requires alſo great and intereſting objects, to exerciſe the underſtanding and warm the fancy. Dr. Fergusſon was, I think, the firſt who obſerved this connection of literature with the buſineſs of life; and it is confirmed by the whole tenor of hiſtory.

"It muſt be premiſed, however, that external great events have this animating influence only when they are of a proſperous nature. Adverſity, tending to depreſs the ſpirit of a nation, produces quite oppoſite effects. Accordingly we ſhall find, that, in every age, the nations moſt famed for genius, were alſo thoſe who held the firſt rank in the political world.

"Of this obſervation Greece furniſhes a remarkable inſtance. Her ſplendid victories, with the juſt and glorious cauſe in which ſhe fought, raiſed her to a height of military renown, before unparalleled in the annals of nations. Athens, which already, in a ſuperior degree, united all the other principles of activity and progreſſion, by a rare felicity of ſituation, attained this alſo. Her coaſt lay neareſt to that of the Leſſer Aſia; and being ſituated without the Peloponneſus, her territory lay firſt expoſed to the approaches of a land army. Towards her, therefore, in both inſtances, the overwhelming torrent firſt rolled. Her arms drove back the myriads of Aſia, delivered Greece from bondage, and made the great king tremble on his throne. From that era, her genius began to take its loftieſt flights; and a race of writers ſucceeded, ſuch as the world has rarely ſeen. After her power declined, and ſhe ceaſed to be the arbitreſs of Greece, every other circumſtance continued as favourable as before. Her tranquillity was maintained, and her name reſpected, by a ſucceſſion of civilized conquerors. Her ſchools remained open, and were filled with a conſtant crowd of rhetoricians and ſophiſts. But no Xenophon, no Socrates, ever appeared. The animating ſoul was fled; and genius, with liberty and greatneſs, had taken its flight to another region.

"Of Rome, we need only obſerve, that her claſſic, or Auguſtan age, was alſo that in which ſhe had reached the zenith of her greatneſs;—when ſhe reigned the undiſputed miſtreſs of the world. The period which Gibbon has fixed upon as the commencement of her decline, is alſo that, in which ſhe ceaſed to produce writers worthy of commanding the attention of poſterity.

"At the moment, too, when her arms were triumphant over every foreign enemy, ſhe was torn by the moſt violent inteſtine diſſentions. Corrupted by overgrown wealth and dominion, ſhe became no longer capable of liberty; and the queſtion aroſe, Who was to be her maſter? The vaſt prizes opened to ambition, the ſtruggles of expiring liberty, and the efforts of mighty chiefs contending for the empire of the world, preſented a ſcene the moſt magnificent that had yet appeared on the theatre of hiſtory.

Every political ſpring, both within and without, was brought into a ſtate of the higheſt activity.

" Italy, at the period of the revival of learning, contained many flouriſhing and powerful ſtates. It was the ſcene on which were acted the greateſt events of the age; the centre, as it were, around which the political ſyſtem of Europe revolved. Since ſinking into political inſignificance, this country has ceaſed alſo to make any diſtinguiſhed figure in the world of letters.

" In Europe, ſince the revival of learning, Great Britain and France have evidently held the firſt rank in the political world. The age of Lous XIV. was equally diſtinguiſhed for ſucceſs in arms, and in literary purſuits. And, beſides external great events, both theſe nations have had civil commotions of long duration. In England, the troubles which terminated at the Reſtoration, were ſucceeded, not very long after, by the Revolution; which, though ſhort, gave a powerful additional impulſe to the public mind. France, beſides her great civil war, had three ſucceſſive minorities, the two laſt of which were accompanied by violent internal diſturbances.

" We may obſerve, however, that this ſucceſsful cultivation of the arts takes place rather after the immediate ceſſation of theſe events, than during their actual occurrence. At that time, political diſtinction, more flattering, and attended with more immediate advantages, attracts within its vortex the moſt ſplendid talents; and literature is conſidered as only a ſecondary object. But when the ſtorm is ſucceeded by a calm; when the avenues to political greatneſs are ſhut; then the talents which had been produced by the preceding commotions, being excluded from their uſual ſphere of action, turn themſelves into another, leſs dazzling indeed, but ſafer, and in which they have no obſtacle to encounter.

" The claſſic age of Athens was not contemporary with, but immediately ſucceeded the Perſian war. The title alone of the Auguſtan age ſufficiently denotes it to be that, which immediately followed the ceſſation of foreign and domeſtic commotions.

" This obſervation is leſs obvious when applied to the foreign concerns of great and extenſive empires, where, while the frontiers are the theatre of war, the centre may enjoy a ſtate of repoſe. But it applies in a peculiar degree to civil wars, during the continuance of which, letters, as well as laws, are generally ſilent. As ſoon as they ceaſe, however, a rich harveſt of talents generally riſes. Thus in England, the age of Charles II., which immediately ſucceeded the cloſe of the civil wars, became, without any patronage on the part of the monarch, a ſort of Auguſtan age. Paradiſe Loſt, in particular, would perhaps never have been written, had not its author been excluded, by the Reſtoration, from any concern in public affairs. Another conſtellation of great writers aroſe immediately after the Revolution. The

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diſturbances during the minority of Louis XIV., joined to thoſe greater ones which had recently ceaſed, were, it is doubtleſs, equally inſtrumental in producing the multitude of ingenious writers, who gave celebrity to the reign of that monarch.

"The occurrence of great public events, beſides prompting to the cultivation of literature, is peculiarly efficacious in giving a proper direction to its efforts. To their abſence I am diſpoſed to attribute that corruption of learning, which has been ſuppoſed to be the natural conſequence of its continuing to be cultivated beyond a certain period. Literature, it will be found, is thus corrupted, when its votaries are ignorant of, or inattentive to, the objects of real life; when the philoſopher employs his mind on queſtions that are of no importance to the happineſs of mankind; when the poet ceaſes to occupy himſelf with human intereſts, and human paſſions; and when both ſeek only to gratify vanity, by the diſplay of miſplaced ingenuity. To this wrong bias the writer will always be liable, when there is paſſing on the ſcene of life, nothing great or varied, to turn his views in that direction. Whenever a man ſeeks to ſhine by writing on a ſubject in which he takes no intereſt, his taſte is inevitably corrupted." P. 54.

Having treated of the *progreſſive principles* of ſociety, Mr. Murray next proceeds to conſider what he calls the *repreſſing principles*, which, by acting directly counter to the progreſſive principles, prevent them, in their corrupting ſtate, from riſing to any alarming height; while they impede alſo the full effect of their beneficial influence. Theſe repreſſing principles, according to this author, are two in number, "the neceſſity of labour and coercion;" which he thinks not only counteract the pernicious and beneficial influence of the progreſſive principles, but are their direct counterparts in this particular alſo, that their firſt tendency is advantageous, while their laſt is injurious; as they check the career of improvement, and are unfriendly to genius and the arts. This concluſion favours, we think, more of ſyſtem than of truth; as we ſee no good reaſon for concluding that theſe principles do not at all times, and in all ſituations, like thoſe which the author has called progreſſive, exert both a favourable and an unfavourable influence on the advancement of ſociety. The influence of labour is favourable, in as far as it diſcourages vice, and tends to produce a regular and ſedate character of mind; but it is unfavourable, as a check to the ardour which prompts to heroic actions; and as denying that leiſure which gives birth to the curioſity, and ſupplies the means of proſecuting the reſearches of ſcience or of art. Coercion has nearly ſimilar effects, both

beneficial and injurious; for it encourages regularity of conduct, and damps the nobler flights of the mind.

After conſidering certain general modifications of the progreſſive principles, and certain relations between the progreſſive and repreſſing principles, Mr. Murray proceeds, in the laſt chapter of his firſt book, to treat of "certain circumſtances upon which national character has been ſuppoſed to depend;" and theſe he divides as follows: climate, race, the oſcillatory tendency in human affairs, and the mode of ſubſiſtence, including ſome remarks on the principle of population.

In this part of his work Mr. Murray has occaſion to deliver his ſentiments upon ſome of the niceſt and moſt debated points of political philoſophy; and if he does not appear to ſucceed in reſolving the difficulties of his ſubject, he has the conſolation of failing where many great men have failed before him. In oppoſition to Monteſquieu, he maintains, that climate, *phyſically* conſidered, has no influence whatever upon human character; aſcribing all the effects which ſeem deducible from this cauſe not to the *phyſical* but the *moral* influence of climate. A warm climate, he thinks, in the firſt place, favourable, and in the laſt, unfavourable to the exertions of intellect. By increaſing the fertility of the ſoil, and diminiſhing the neceſſity of clothing and ſhelter, it is favourable to the increaſe of numbers and wealth, and it has accordingly been found that warm climates have univerſally furniſhed the cradle of arts and of genius. In conſequence, however, ſays this author, of the rapid increaſe of the progreſſive principles, diſorders ſoon riſe to a great height; and nature, whoſe reſources are always equal to her wants, induces a degree of coercion ſo great as to check altogether the progreſs of the human mind. Hence the univerſal prevalence of deſpotic governments in tropical regions. The whole extent of territory, from Egypt to China, has, from the earlieſt ages, been occupied by vaſt deſpotiſms, in which every thing has been ſtationary. The nations in the ſouth of Europe followed, among whom the progreſſive principles, ſubſiſting in a more moderate degree, admitted of that meaſure of liberty which is eſſential to the arts. Their career was more ſplendid, and of longer duration, but its termination has been nearly ſimilar. The middle and northern nations of Europe have now ſucceeded; and thus there has been a continual progreſs of arts, ſcience, and civilization Northwards, from happier climates to thoſe leſs favoured by nature.

Here, as on other occaſions, we find this author carried too far by an adherence to ſyſtem. In aſcribing the pro-

greſs and decline of civilization in the various regions of the earth to the ſole influence of his progreſſive principles, and utterly denying the phyſical effects of climate, he is guilty of as great an extreme of theory, as thoſe who aſcribe every thing to climate, and nothing to moral cauſes. It appears ſufficiently manifeſt, that climate produces very important changes on the phyſical conſtitution of men; and hence has a direct influence upon character. Hot climates render men indolent, liſtleſs, and ſenſual; cold climates have an oppoſite effect. But climate is not the only circumſtance by which the character of nations is determined. The progreſſive and repreſſing principles of Mr. Murray undoubtedly exert a very powerful influence, as well as ſeveral others which he has not mentioned, ſuch as the form of government, the ſtate of the laws, and of religion; for theſe are to be conſidered partly as *effects*, and partly as *cauſes* of national character. If we do not, therefore, take into the account both the *phyſical* and *moral* ſources of influence, we ſhall exhibit a very imperfect and erroneous view of the circumſtances which determine the character of nations.

Mr. Murray is equally ſceptical with reſpect to the influence of *race* as of *climate*, in deciding the human character. He denies alſo, that any remarkable effects can be aſcribed to the *oſcillatory tendency*, or propenſity among men to paſs from one extreme to another; and controverts ſome of the doctrines of Mr. Malthus, reſpecting the great influence of population on national character. In this manner he concludes his firſt book, in which the leading principles of his ſyſtem are unfolded. The reader will perceive by our remarks, that we by no means acquieſce in his theoretical concluſions; although we are perfectly willing to concede, that he has brought forward ſome important and inſtructive views of human nature.

Two other books are contained in the volume, which profeſs to give an outline of the moral hiſtory of the human ſpecies, ſo far at leaſt as regards the ruder forms of ſociety; the author deeming it prudent to reſerve his reſearches concerning man in the more advanced ſtages of civilization, till he aſcertains the reception which this firſt part of his lucubrations is likely to receive. It appears to us, that he has rather reverſed the order in which the different branches of his inveſtigation ought to have been treated; and that the moral hiſtory of the human ſpecies, collected from a diligent peruſal of the various authentic documents in poſſeſſion of the public, ought to have firſt engaged his attention, and formed the foundation of that part of the enquiry into the character of nations, which was more properly theo-

retical. It is only in this way, we think, that Mr. Murray could have fully acted up to his profeſſion, of being governed in the formation of his ſyſtem by a careful induction founded upon eſtabliſhed facts.

We are ready, however, to admit, that his "moral hiſtory of the human ſpecies," ſo far as it goes, is executed with ability, and diſplays a laudable induſtry in examining authorities, and ſelecting the moſt intereſting and characteriſtic traits. The author firſt conſiders man in what he calls the *primitive ſtate* *, a condition prior even to the ſavage, and characterized, according to Mr. Murray, by "the complete abſence of the progreſſive principles, the want of all political union, and an eſtrangement from violence and bloodſhed of every kind." Of this ſtate he diſtinguiſhes three varieties. 1. Solitary individuals. 2. Separate families. 3. A few families united. Of ſolitary individuals the well atteſted examples are not very numerous. The moſt remarkable are Peter the wild boy, and the ſavage of Aveyron; and the facts recorded of them ſeem ſufficiently to warrant Mr. Murray in characterizing man, in this condition, as "a quiet, indolent, ſtupid being, faintly diſtinguiſhable from the higher orders of animal nature." The condition of a few ſeparate families is exemplified in the ſtate of ſociety among the Laplanders and Samoeides; and here indolence, timidity, and melancholy are characteriſtic features. That of a few families united is repreſented by this author as a very enviable condition.

"Here," ſays he, "the progreſſive principles, food, numbers, and intercourſe ſeem to exiſt in that moderate degree, which gives ſcope to the affections of nature, without ſtimulating them to any violent and pernicious exceſs. Hence though, as individuals, the members of ſuch a community are liable to that imperfection which is inſeparable from humanity, there is hardly a virtue in, which as a ſociety, they do not excel. Above all," he adds, "gentleneſs of manners, a kind and affectionate diſpoſition ſeem to be leading and univerſal features."

This is a very highly charged picture, and ſeems to be rather a flattering deſcription of the inhabitants of St. Kilda, the natives of Terra del Fuego, and ſome other rude tribes which are allotted by Mr. Murray to this ſtage of ſociety. He admits, however, that theſe amiable Barbarians are much addicted to filth and lazineſs.

Mr. Murray next proceeds to conſider the ſavage ſtate, which forms the ſubject of the third and laſt book of his

* In all ſuch ſpeculations it muſt be remembered, that no ſuch primitive ſtate exiſted in the real hiſtory of the world. *Rev.*

volume.

volume. Of this he gives a much leſs favourable picture than of the ſtate which he calls primitive; and contemplates it under different aſpects. 1. Imperfect diviſion into tribes. 2. Small free nations; and 3. Small deſpotiſms. In the firſt of theſe conditions the principle of ferocity, the grand characteriſtic of ſavage nature, does not exhibit itſelf in national warfare; but in "private individual quarrelling and fighting." The inhabitants of Botany Bay are exactly in this ſtate of ſociety, and find nothing more amuſing than flinging javelins at their friends and acquaintances. Our readers will probably be amuſed by the mode of courtſhip prevalent among ſuch tribes.

"There is no ſtate in which the female ſex are ſo degraded, or treated with ſuch brutal indignity. Among a ſociety, indeed, where every thing is carried by force, and the law of the ſtrongeſt, their condition cannot be ſuppoſed to be very enviable. To diſplay bodily ſtrength by the infliction of blows, ſeems to be the univerſal ambition of the other ſex; and the females, on account of their inferior ſtrength, are ſelected as favourite objects on which to ſignalize this proweſs. Courtſhip, above all, which every where elſe is the period of courteſy and attention, is here a ſcene of the moſt brutal violence. There is no creditable way of procuring a wife, except by force.

"Even among the Greenlanders, who, as formerly obſerved, are verging towards ſavage habits, this cuſtom has begun to prevail. The man's female relations, having previouſly ſecured the conſent of the parents, lay hold of the daughter, and carry her, in ſpite of a reſiſtance not always feigned, to the hut of the bridegroom*. In this manner, they think it incumbent on them to provide him with one wife; but if he be inclined for a ſecond, he muſt find her for himſelf. Having made his choice, therefore, he himſelf, watching his opportunity, ſeizes, and drags her home by the hair †.

"This is trifling, however, when compared to the atrocity of the ſavages of New South Wales. Here the violence is perpetrated altogether by the man. He fixes upon ſome female belonging to a tribe at enmity with his own; he watches the opportunity of finding her at a diſtance from any of her friends; and, having provided an enormous club, firſt fells her to the ground with blows. He then ſeizes her, as ſhe lies inſenſible and ſtreaming with blood, by the arm, which he drags with a violence that ſeems ſufficient to diſplace it from its ſocket. Stones, or broken trees upon which ſhe may ſtrike, neither divert him from his courſe, nor ſtop its velocity; till at length he

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* Crantz. I. 158. † Ib. II. 63—130.

bears

bears her, more dead than alive, to a place of ſafety *. This is the whole marriage-ceremony; from that moment ſhe becomes his wife. The whole courſe of their ſubſequent connection is entirely conformable to this outſet. Some of the womens' heads, on being ſhorn, were found wholly covered with ſcars ariſing from wounds received from theſe loving partners †. Wonderful, however, is the power with which the human mind is endowed, of adapting itſelf even to the hardeſt ſituations. The females of Botany Bay are ſaid to ſhow each other their ſcars and bruiſes, as ſubjects of triumph; and to be no ways diſſatisfied even with that rough ſpecies of courtſhip, which is practiſed on them by their paramours ‡.

"Among the Northern Indians, the ſame cuſtom prevails, under a form ſomewhat leſs ſavage. Here the violence is committed, not upon the female herſelf, but upon her huſband, or preſent poſſeſſor. Any man, who has choſen to caſt his eyes on an Indian woman, has only to challenge the huſband to a wreſtling match; in which, if he be victorious, ſhe is immediately tranſferred to him. She herſelf, deſtitute of all power over her own deſtiny, ſtands by, at once the ſpectator and the prize of the conteſt §. Seldom a day paſſed, that ſome challenges of this nature were not given and accepted; and one woman is mentioned, who was loſt and won by ten huſbands in the courſe of an evening ‖.

"There is no limitation as to the number of wives which any man may poſſeſs. He takes as many as he has ſtrength to lay hold of, and food to maintain. One man, in the manner above deſcribed, had accumulated eight wives, and was on the point of wreſtling for a ninth; till one of the former obſerving 'that he had enough already,' he deſiſted, at the ſame time rewarding the advice with a furious beating ¶. In the choice of theſe partners, the qualities chiefly conſidered are thoſe of bodily ſtrength, and capacity of enduring fatigue. Beauty of perſon, though not wholly diſregarded, is but a ſubordinate conſideration. As to mental qualities, they are not expected or wiſhed to diſplay any, except thoſe of docility and obedience. And even theſe are very little valued; ſince blows are always at hand, the copious application of which ſoon places them completely on a level in this particular +." P. 239.

Of ſavages in the condition of ſmall free nations, examples are chiefly to be found among the North American Indians; and of theſe the leading characteriſtic is, according to this author, "the moſt intenſe and unbounded ferocity towards

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* Collins, 362. † Ib. 375. ‡ Turnbull, I. 82.
§ Hearne, 106. ‖ Ib. 265. ¶ Ib. 265. + Ib. 90.

their

their enemies, accompanied with a great degree of union and attachment between each other." Small ſavage deſpotiſms are exemplified among the Natches in America, the inhabitants of Nootka Sound, the South-ſea Iſlanders, &c. &c. Here are to be found, ſays Mr. Murray, "the moſt profound and religious veneration for their chiefs; a milder and more pacific character; manners peculiarly gay, gentle, and courteous; an increaſed meaſure of induſtry; licentiouſneſs in the intercourſe of the ſexes; cheating and thieving propenſities." From this ſlight ſketch of the contents of the latter part of the volume our readers will perceive, that Mr. Murray has taken conſiderable pains to arrange and methodize the materials which he has been able to collect; a circumſtance which very materially increaſes the intereſt and information of the reader.

BRITISH CATALOGUE.

POETRY.

ART. 11. *The Lay of an Iriſh Harp, or Metrical Fragments. By Miſs Owenſon.* 12mo. 5s. Phillips. 1808.

Miſs Owenſon has diſtinguiſhed herſelf as a writer of novels ſomewhat above the middle claſs, and evidently poſſeſſes a warm and creative imagination. She now appears before the public as a writer of poetry, and it muſt be obſerved that her compoſitions have much animation, and will pleaſe many readers. They are principally of the amatory caſt, too much ſo indeed for our gravity. We have, however, ſelected one by way of ſpecimen, which as a lady has thought it conſiſtent to print with her name, we cannot heſitate to inſert in our pages.

"FRAGMENT X.

1.

"What need'ſt *thou* aſk or I reply,
Mere words are for the ſtupid many;
I've ever thought a ſpeaking look
The ſweeteſt eloquence of any.

2.

"Yes, thou may'ſt come, and at the hour
We conſecrate to penſive pleaſures,
When fancy, feeling, muſic, taſte,
Profuſely ſhed their deareſt treaſures.

"Yet

3.

" Yet come not ere the ſun's laſt beam
Sleeps in the weſt waves purpled breaſt,
Nor wait *thee* till the full orb'd moon
Reſplendent lifts her ſilver creſt.

4.

" But ſteal the ſofter hour between,
When twilight drops her myſtic veil,
And brings the anxious minds repoſe,
And leaves the ſenſient heart to feel.

5.

" Yet turn not towards the flaunting bower,
That echoes to the joyleſs laugh
Of goſſip dames, nor ſeek the hall,
Where Riot's ſons her goblet quaff.

6.

" But with a ſtilly noiſeleſs ſtep
Glide to the well known fairy room,
Where fond affection viſits oft,
And never finds the heart from home.

7.

" Fear not to meet intruders there,
Thou'lt only find my harp and me,
Breathing, perhaps, ſome penſive ſong,
And waiting anxiouſly for thee.

8.

" And I will wear the veſtal robe,
Thou lov'ſt I know to ſee me wear,
And with that ſweet wreath found by thee,
Tho' faded now, I'll bind my hair.

9.

" And round my harp freſh buds I'll twine,
O'er which departing day has wept,
As wildly ſoft its chords I'll touch,
As though a ſigh its chords had ſwept.

10.

" And I will hum the ſong thou lov'ſt,
Or thou each boſom-chord ſhall thrill,
With thine own ſoul diſſolving ſtrain,
Or ſilent we'll be happier ſtill.

" Well

II.

" Well now thou know'ſt the time, the place,
And, but I merely meant to tell thee,
That thou migh'ſt come! yet ſtill I write
As though ſome witchcraft charm befell me."

All this is very pretty and very amorous, but our little Iriſh friend has uſed ſome expreſſions which we do not allow to be legitimate, nor is ſhe ſufficiently attentive to grammatical preciſion, " her wait thee" is not grammar, nor do we know of the words ſenſient, ſtilly, boſom-chord, &c.

ART. 12. *The Shipwreck of St. Paul. A Seatonian Prize Poem. By the Rev. Charles James Hoare, A. M. Fellow of St. John's College, Cambridge, &c. &c.* 4to. Hatchard. 1808.

This is a very ſpirited Poem, ſuperior indeed to moſt of the kind that we have ſeen. The following extract will juſtify ſtill warmer commendation, and induce many readers to procure the Poem itſelf.

" Hail diſtant iſles with blue topp'd mountains grac'd,
Hail firſt born tenants of the watery waſte;
Nor thou the leaſt in honor mid the throng,
Whate'er thy name ſhalt grace my humble ſong.
Daughter of arms, fair Malta famed afar,
For matchleſs enterprize and deeds of war;
What though unkindly nature never ſmiles
On thy ſtern face, as on my ſilver iſles;
Or haply envious at thy might foreknown,
Thy future fates, and fame above her own;
Sick at the ſight in joyleſs moment plann'd,
Thy rocky deſert and thy ſhapeleſs ſand;
Yet ſweeteſt ſtrains for thee the Muſe ſhall breathe,
And twine around thy rock her faireſt wreath;
For thee ſhall bid roll back th' hiſtoric page,
And breathe thy titled praiſe from age to age.",

The remainder of the apoſtrophe to Malta is very animated, and we regret that we have not room for it.

NOVELS.

ART. 13. *Mrs. Leiceſter's School; or, the Hiſtory of ſeveral Young Ladies, related by themſelves.* 12mo. 3s. 6d. Godwin. 1808.

This is alſo a Chriſtmas preſent for our young readers, and a very proper one, and we accordingly recommend it. The ſtories are well told, and convey ſuitable morals. The firſt, in particular, can hardly be read without emotion by thoſe who are not children. A very neat frontiſpiece of a child, learning to read from the letters on her mother's grave-ſtone, is prefixed.

ART. 14. *Stories of Old Daniel; or Tales of Wonder and Delight.* 12mo. 4s. Juvenile Library. 1808.

With the exception of the first story, which is revived from our old friend Joe, this is a very entertaining and interesting little volume, and an agreeable addition to the Christmas presents for young people of either sex, which we have elsewhere mentioned with commendation. It has moreover the advantage of being remarkably well printed, which is not so much attended to in general as it ought to be, in books intended for the amusement and instruction of juvenile readers.

BIOGRAPHY.

ART. 15. *An Essay on the Life and Writings of Mr. Abraham Booth, late Pastor of the Baptist Church in Little Prescott Street, Goodman's Fields. London; by William Jones.* 8vo. 143 pp. Button, &c. 1808.

Mr. Booth was a popular Minister, and generally accounted an able writer, for many years, in that class of Baptists which is distinguished by the appellation of *particular* or *calvinistic* Baptists; though at his first setting out in life he took the other side of the question, and commenced his public ministration among the *general* Baptists.—He was born at Blackwell in Derbyshire in the year 1734. His father was a farmer, and at first Mr. Booth applied himself to the same pursuit, but quitted it for the employment of the stocking frame, in which business he was engaged when he first became a public speaker. His parents, it seems, were of the established Church, as well as Mr. Booth himself, till he arrived at the period of "*ten* years of age." Then his attention "was arrested by the discourses of some *plain, illiterate*, and *self-taught* Preachers, belonging to the denomination of *General* Baptists," who came into the neighbourhood, and at about *eleven* years of age, he "had a solemn and abiding concern for the salvation of his soul." We confess we should have been tempted to regard such an early conversion, as no very auspicious circumstance in regard to the prudence, discretion, and sobriety of Mr. Booth's secession from the established Church; nor should we have been surprised to find it terminate in an overfondness for the extravagant flights of some of this itinerant fraternity; but he certainly seems to have applied himself to study, in due time, and with such good effect, as not only to avoid, but upon occasion to expose and reprove the offensive style and manners of some of the more enthusiastic preachers of his party; and to have imbibed a far more correct idea of pulpit oratory than falls to the lot of the generality of such teachers. We are not however prepared, from the specimens we have seen of his works,

to

to conſider his writings as by any means ſo "*very* elaborate and exquiſitely poliſhed," as his indulgent Biographer pronounces them to be, though they might be always "ſavoury and acceptable to perſons of *Evangelical* taſte." To apply the words of another Encomiaſt—that he was a good man, a ſincere Chriſtian, and a diligent paſtor, we are bound to conclude, not only from the reſpectable teſtimony of the eſſayiſt, but from the tribute paid to his memory by the flock over which he preſided 37 years, and by whom a tablet has been erected in the Chapel in Little Preſcott Street, to record his virtues, and his labours in the miniſtry—he died at the advanced age of 72 years.—He was the author of many works in defence of his particular tenets.

MILITARY.

ART. 16. *An Account of the Formation, Services and Duty of the Harbour Marine Volunteer Eſtabliſhment and the London armed Schooner in the Service of the Port of London.* 12mo. 56 pp. Dedicated to Sir Charles Price, Bart. Alderman. No Publiſher's Name.

The volunteer eſtabliſhment here deſcribed appears ſo meritorious and uſeful, that we deem it right to notice this little tract, though it has fallen into our hands long after its publication.

This volunteer corps conſiſts chiefly of watermen belonging to the port of London, and is attached to the harbour maſter; an officer whoſe duty it is to ſee the numerous veſſels in the river Thames moored in proper and convenient ſtations. Such an officer had become extremely neceſſary, owing to the continual increaſe of ſhipping and commerce, the want of order amongſt every deſcription of perſons employed in the river, and the damage and depredations committed on the property of the merchants and ſhip-owners. Theſe circumſtances gave riſe to the appointment of harbour maſter, as well as that highly uſeful eſtabliſhment, the Thames Police.

It was undoubtedly a very patriotic and ſalutary meaſure to annex to the duty of harbour maſter, the command of a volunteer corps of "Harbour Marines." This body of men, fortunately, not being wanted at preſent to aſſiſt in the defence of the port, are employed in enforcing a due obſervance of its regulations; and for this purpoſe, they do duty, by turns on board an armed ſchooner in the river. The detail here given of their ſervices is worthy of attention; as ſimilar eſtabliſhments may be found uſeful at other ports.

FINANCE.

ART. 17. *Bank of England. A Letter to the Proprietors of Bank Stock, in Conſequence of the Reſult of a General Meeting held*

held at the Bank purſuant to Notice, on Thurſday, the 21ſt of January, 1808, *on Special Affairs.* 8vo. 24 pp. 1s. Ridgway. 1808.

The complaint of this writer (who ſigns himſelf "An Old Proprietor") againſt the directors of the bank is, that they have conſented to "a loan to government of three millions ſterling without intereſt, till ſix months after a peace ſhall take place, to be ſecured by exchequer bills, excluſive of a reduction of ſeventy thouſand pounds per annum on the uſual allowance for tranſacting the public buſineſs, and of the advantage of five hundred thouſand pounds unclaimed dividends." Inſtead of this arrangement, the author contends that the three millions ſhould have been divided amongſt the proprietors as a bonus; and he thinks it would have amounted to five per cent. on their ſtock.

We are (alas!) very *diſintereſted*, though not perhaps very well informed, arbiters in this diſpute. No *bonuses* can we ſhare, no dividends do we claim, but the poor dividends from our literary labours. Yet we ſhould conceive that four or five and twenty gentlemen of the firſt opulence and character, and intereſted, to a large amount, in the concerns of this great national company, ſanctioned (as is admitted) by a public and unanimous vote of the company at large, were nearly as competent judges of its true intereſts as any ſingle proprietor. Of the three advantages ſtated by this writer, as conceded to government, the two laſt may fairly, we think, be laid out of the queſtion; ſince there can be no doubt but that the public, and not the bank, ſhould derive the advantage ariſing from unclaimed dividends, till claimants appear; and ſince no man, we ſhould conceive, who has read the report of the finance committee, upon that ſubject, can deny that the allowance for managing the public funds is ſtill very ample and liberal. The main queſtion therefore, upon the loan of three millions, reſolves itſelf into this: whether the advantages derived by the bank from government (which ſupports and enriches it in ſo many ways) do or do not countervail the propoſed temporary bonus of three millions divided among the whole body of proprietors. This would appear to us to be the only point for conſideration: and of this we ſhould conceive the directors (none of whom are accuſed of any corrupt bias againſt their conſtituents) muſt, under the controul of the proprietors at their general meetings, be the beſt judges. Were thoſe proprietors to prefer a temporary private advantage to the permanent ſupport which they receive from government and parliament, and to withhold a reaſonable contribution towards the exigencies of the ſtate, would they not realize the fable of the hen with golden eggs?

We have not, however, heard that this diſcontented proprietor has made many converts to his doctrine.

MEDICINE.

MEDICINE.

ART. 18. *Important Researches upon the Existence, Nature, and Communication of Venereal Infection in pregnant Women, new-born Infants, and Nurses. By the late P. A. O. Mahon, Chief Physician to the Venereal Hospital du Vaugirard, &c. &c. &c. at Paris. These are contrasted with the new Opinions of the late John Hunter upon this Subject, together with Observations thereon. By Jessé Foot, Surgeon.* 8vo. 110 pp. 3s. 6d. Becket.

To persevere in unceasing hostility against a man, who gave no provocation whilst alive, and who has slept for years in the quiet grave, betrays a most rancorous disposition.

Mr. Jessé Foot, after exhausting his barren mind in efforts to obscure the fame of the celebrated John Hunter, has at length found out a pamphlet, written by a French physician, containing a few feeble objections to one of Mr. Hunter's opinions. Delighted with this discovery, he translates the pamphlet; and adds some comments of the same disgusting kind with those contained in the voluminous tracts, which he has in vain attempted to cram upon the surfeited public.

Reviewers are compelled to an irksome examination of all the trash that is published. But luckily the paper, though soiled with types, is not rendered absolutely useless.

One paragraph of this work we shall endeavour to retard from oblivion for a month at least, because it strikingly characterizes this candid commentator. After wandering from his subject, in order to pour a torrent of gross abuse upon Mr. Abernethy, a surgeon of the first eminence, and whose writings have not the slightest reference to the question treated of, he makes the following apology for his ribaldry.

"But I beg pardon for this digression. The provocation to my feelings was irresistible. I can have no antipathy to Mr. Abernethy. What vexes me is, that when Mr. John Hunter died, all his absurdities did not die with him."

Surely Mr. Abernethy, and the generous admirers of the penetrating genius of Hunter, must pity the possessor of such a mind. Horace, even when indulging in poetical amplication, could not imagine it possible that envy should pursue its object after death.

"Comperit invidiam supremo fine domari."

But we now perceive that Horace was mistaken.

ART. 19. *Identities Ascertained; or, an Illustration of Mr. Ware's Opinion respecting the Sameness of Infection in venereal Gonorrhœa, and the Ophthalmia of Egypt: with an Examination of Affinity between antient Leprosy and Lues.* 8vo. 68 pp. 2s. 6d. Callow. 1808.

We have already reviewed several interesting publications on the Egyptian Ophthalmia, from surgeons who have had extensive

opportunities of obſerving this deplorable malady. Yet we have here a new work upon the ſame ſubject, though the title is ſomewhat whimſical: and from internal evidence we ſtrongly ſuſpect, that the author never ſaw a ſingle caſe of the diſeaſe he treats of. He has added ſome few obſervations, extracted from books, reſpecting leproſy; with ſome wild conjectures of his own; but he does not pretend ever to have ſeen a leper.

We do not approve of ſurgical flights of fancy; for when ingenious, they may be miſchievous; we own however, that this work is neither; and we highly extol its being anonymous.

DIVINITY.

ART. 20. *Sermons by Samuel Charters, D.D. Miniſter of Wilton. A new Edition.* 8vo. pp 360. 7s. London, Rivingtons; Edinburgh, Deas. 1807.

There are only four ſermons in this volume of 360 pages. The firſt of them contains 105 pages on the ſubject of charity, Luke xiv. 41. "But rather give alms of ſuch things as you have, and behold all things are clean unto you." The proper title ſhould have been, Moral and religious Maxims; for, inſtead of a regular and connected diſcourſe, we read detached ſentences in the form of maxims, with many intereſting ſtories of men, who have been diſtinguiſhed for their benevolence. A ſelection from theſe might make a very uſeful book for young people, to give them early impreſſions of the bleſſing of a benevolent diſpoſition.

The ſecond Sermon mentions many particulars relating to wills, and gives advice in what manner they ſhould be made, and how property ſhould be diſpoſed of; among other things, if a man ſhould have any illegitimate children, he ſhould not neglect to make good proviſion for them. This ſermon was publiſhed ſeparately; and noticed by us, vol. vi. p. 308.

The third Sermon was preached on the 5th of November, as a thankſgiving for the Revolution; but no notice is taken of the horrid buſineſs of the gun-powder plot. It was firſt printed in 1793, with a view to aſſiſt the people in judging for themſelves concerning the Government under which they live. The firſt part deſcribes in dark and gloomy colours the oppreſſions that the Scotch groaned under in the time of Charles II. The firſt great crime that Charles committed was the attempt to introduce epiſcopacy in Scotland; and then reſcinding all the acts made in the *reign of Saint Oliver*, that *pious* and *merciful* man, who only plundered and oppreſſed the people, murdered his King, and mocked his God, by hypocriſy only equalled by the preſent St. Napoleon. In counteracting the deeds of Cromwell, the preacher conſiders Charles as the "man of ſin," making war againſt the ſaints of the Moſt High. Not only Charles, but Archbiſhop Sharp, the Duke of Lauderdale, and the Earl of Rothes were wicked

wicked men, and thirſted for the blood of the righteous. Some of *theſe*, the preacher ſays, were devoted to deſtruction if they were found *guilty* of family devotion, or of the *great crime* of having a Bible in their houſe. Unfortunately theſe ſaints were guilty of ſome other *ſmall crimes* beſides thoſe *dreadful* ones juſt mentioned—only treaſon and rebellion. In their field-preaching, they declared that the fire of heaven deſcended upon them and kindled their hearts while they were preaching; the people conſidered them as ſupernaturally aſſiſted, and were eaſily excited to take up arms and kindle the flame of rebellion. They were diſtinguiſhed by the name of Society People, and Cameronians and Cargellites. The firſt part of this Sermon ends with the dark ſide of the picture. The ſecond part celebrates the joyful ſolemnity of the great national deliverance at the Revolution. The preacher admits, that there is no intolerance now exerciſed in theſe kingdoms; and he conſiders epiſcopacy as being no leſs ſuited to England than the Preſbyterian form is to Scotland, and that both civil and religious liberty are enjoyed in a degree never before known in any other country.

The 4th Sermon begins with an explanation of the words in St. Matt. ix. 13. "I will have mercy and not ſacrifice;" and the remaining parts are explanatory of ſeveral difficult texts of Scripture, particularly thoſe which have been miſunderſtood by ſectariſts. In page 283 is a juſt defence of human learning; a hiſtory of the queſtion, with arguments againſt the Quakers, and others who reject it.

An Appendix is added, in which ſome of the negative precepts are conſidered, ſuch as, Be not righteous over much; neither make thyſelf over wiſe; be not carried about with divers ſtrange doctrines, and ſome other texts are very ably explained.

Though the author of theſe ſermons is ſometimes under the influence of bigotry and ſtrong prejudices, yet in general he appears to be a man of piety, zeal, and learning.

ART. 21. *Chriſtian Liberty Advocated. A Diſcourſe delivered June* 29, 1808, *at the Unitarian Chapel in Lincoln. By Henry Hunt Piper.* 8vo. 27 pp. 1s. Longman, &c. 1808.

This Sermon ſeems chiefly to have been occaſioned by the late ſentence paſſed upon Mr. Stone. How Mr. Piper defends him the reader ſhall judge by a compariſon of two paſſages, from pages immediately oppoſite to each other.

After the common objections of Mr. Piper's party to the hierarchy, he ſays, p. 24,

"You do well, my friends, to reject ſuch authority. For if it were ſubmitted to by you, it would diminiſh your ſincerity, your zeal for truth; it would make you "aſhamed of the Goſpel of Chriſt," and cauſe you to incur *that juſt condemnation which will fall upon all thoſe who degrade themſelves by this baſe*

neglect of principle. Let it not be imagined, that we conſider all who comply with, and ſupport, eccleſiaſtical eſtabliſhments, or the interference of civil authority in matters of religion, as liable to this heavy cenſure, a *cenſure which is juſtly applied to thoſe, who, being diſſenters from conviction, become churchmen from convenience.*"

Then follows:

"Nor can we withhold merited praiſe from one who, tied to his worldly intereſt by his obligations to a numerous family, *choſe* to preſerve a conſcience void of offence, and determined to count all things light in compariſon with the excellence of the knowledge of the truth as it is in Jeſus. From this time the name of the *Rev. Francis Stone* muſt be enrolled amongſt the names of thoſe who have been *willing* to ſacrifice every thing for truth's ſake, and their conſcience."

We would not wiſh to aggravate the weight of Mr. Stone's ſentence, nor to increaſe the diſtreſſes of his numerous and dependent family; but as to his *willingneſs* to ſacrifice church preferment for truth's ſake, and his *deſert* of Mr. Piper's praiſe, we muſt obſerve, that it appears from Mr. Stone's own writings, that his *diſſent* has been of thirty years ſtanding, during which time he has occupied a valuable piece of preferment in the Eſtabliſhed Church, which, though of great worldly convenience to himſelf, and benefit to his numerous family, muſt clearly have belonged, during the whole of that time, with much more juſtice, (Mr. Piper himſelf being judge) to ſome other friend of the patrons thereof, ſome other family probably dependent thereon. In ſhort, Mr. Stone's conduct is wholly indefenſible, is condemned by the contrary behaviour of others of his own party; and, as we have been credibly informed, is by no means approved by many ſenſible and reſpectable perſons of his own perſuaſion.

ART. 22. *Prayers for the Uſe of the Poor and Sick, or unaſſiſted Perſons, who are under Sorrow for their Sins, with Forms of Devotion for ſuch as are diſpoſed to pray by them.* 12mo. 6d. Hatchard. 1808.

Some very pious and benevolent perſon has here partly compiled, and partly compoſed, prayers of different lengths for the benefit of ſuch as having no miniſter of the church to aſſiſt them, are ſtill awakened to to a ſenſe of their guilt and danger. They are unexceptionably good, and ſuch as every head of a family who can afford it, may conſiſtently make a part of their charitable donations to their poor and ſick neighbours.

ART. 23. *Sunday Papers, addreſſed to Youth, on the Importance of practical Religion.* 12mo. 2s. 6d. Hatchard. 1809.

Theſe papers are avowedly written by a female for the benefit of her own children, to be laid on their breakfaſt table on the day peculiarly

peculiarly ſet apart for religious inſtruction. The ſubjects are, True Religion, Early Piety, The Sabbath, Old and New Covenants, Chriſtian Knowledge, Providence of God, Love of God, The Holy Spirit, The Chriſtian Graces, Humility, Pride, Truth, Prayer, Uſe of Reaſon, and the Paſſions in Religion, Chriſtian Converſation, Self Command, Advantage and diſadvantage of Rites, Why the Sabbath is found ſometimes a dull and weariſome Day, Perſeverance, and Death. We have no ſcruple in calling this an excellent little Work, which the young cannot peruſe without improvement, nor thoſe who are not young without edification. It is plain, ſimple, and energetic. We certainly have not often ſeen a book of this deſcription which we can recommend with ſuch unqualified praiſe.

ART. 24. *Youth addreſſed. The Subſtance of a Sermon preached at Fulham Church, in the Afternoon of Sunday, the 25th of September,* 1808, *in Reference to certain recent Occurrences among the Youth of the Pariſh and Vicinity. By the Rev. John Owen, M. A. Curate of Fulham, and Rector of Pagleſham, Eſſex.* 8vo. 1s. 6d. Hatchard. 1808.

The premature death of ſome young perſons in the pariſh of Fulham and its vicinity, gave occaſion to this vigorous and appoſite diſcourſe, in which the preacher firſt comments on the indiſpoſition of youth to "remember their Creator." He enforces theſe conſiderations with a proper zeal untinctured by fanaticiſm, by a reference to the occurrences of ſickneſs and ſudden death in the pariſh, and he concludes with a ſuitable exhortation to his hearers to be upon their guard againſt the faſcinations of the world and the deceitfulneſs of ſin. It is altogether a diſcourſe admirably calculated to make the impreſſion which the preacher deſired.

CATHOLIC QUESTION.

ART. 25. *The Claims of the Roman Catholics, conſtitutionally conſidered. In a Letter to the Right Reverend the Lord Biſhop of Norwich. To which is added, A Supplementary Note, on an Hypotheſis advanced in the Hiſtorical Work of Mr. Fox. By T. Baſely, M.A.* 8vo. 87 pp. 2s. 6d. Faulder. 1808.

The ſubject of the Roman Catholic claims has been ſo frequently and (by many writers) ſo ably diſcuſſed, that a full account of any work on that ſubject, may now appear a ſuperfluous taſk. Yet the merits of the Letter before us, its mild and temperate, yet firm and dignified tone, its ſtriking obſervations, and (in our opinion) its unanſwerable arguments, induce us to give it fuller conſideration than would otherwiſe be neceſſary, though leſs ample than it might juſtly claim, were the ſubject

more recent. In examining the ſpeech of the Biſhop of Norwich on the Roman Catholic claims, as reported in the public papers, the author, in very reſpectful terms, condemns an expreſſion in that ſpeech, reſpecting the Romaniſts, who were there ſtyled, it ſeems, "*a moſt reſpected and much injured ſet of men.*" He juſtly (in our opinion) denies that they can be conſidered as at all "injured." As no *injuries* are ſpecified, in the ſpeech, which enters immediately upon a vindication of their claim to legiſlative power, the author reaſonably infers, that the "great injury," under which the Romaniſts are repreſented as groaning, "is not perſecution or proſcription, but reſtraint." Againſt ſuch language the author proteſts as "unappropriate," as liable to very great abuſe, and to be paraphraſed by artful men into an odious calumny on government."

Mr. Baſely next proceeds to ſhow, that "in all well-regulated governments, there muſt be ſtipulated conditions and ſecurities to bind the perſons employed, not only to the faithful diſcharge of their public duties, but in an obedience to the ſuperior power." "A ſimple declaration of fidelity," might, he thinks, be ſufficient, "if there were no eccleſiaſtical eſtabliſhment, nor any religious differences among us. But, amidſt ſo many diſcordant opinions that prevail, and conſidering the natural deſire there is in every man to promote the ſupremacy of his own, ſome boundary muſt be ſet by the Government, to maintain that which is eſtabliſhed, and to prevent the encroachments of aſpiring ſectaries."

The author further remarks, that "ſuch a boundary, let it be of what nature it may, will neceſſarily exclude thoſe perſons from offices of high ſtation, and from ſeats in the legiſlative aſſembly, whoſe principles will not permit them to take the teſt required;" and that, "if we are to widen the limits as long and as often as new diſſentients ſhall ariſe, and new ſcruples be formed, the form of government itſelf muſt be ſubjected to perpetual changes, in accommodation to the fancies of new theoriſts."

"The abſurd and pernicious notion, that all men have a right to ſhare in the government of the country under which they live," ſeems, the author obſerves, "to have entered too much into the counſels of thoſe, who manage the concerns of the petitioning Romaniſts." Againſt this maxim, and the application of it, he argues with great force, and, in our opinion, with concluſive effect, and puts this important queſtion, which we deem unanſwerable.

"If," ſays he, "the Romaniſt is injured, becauſe he cannot obtain the object of his political or civil ambition, without taking oaths to which his religious ſcruples object, and if the ſtatutes enacting thoſe oaths are to be reprobated as obſolete, and founded in injuſtice; what are we to think of thoſe ſtatutes which have hedged round the throne, and not only require the Sovereign to

profeſs

profeſs himſelf a Proteſtant, but to maintain the far[illegible] eſtabliſhed by law?" P. 10.

This reaſoning is purſued with admirable judgment, and it is remarked, that "the aſſumption of a RIGHT in the Romaniſts to ſit in our two Houſes of Parliament, is the aſſumption of a right to *legiſlate* in all that concerns the Eſtabliſhed Religion, while they are themſelves enemies to it; which is a power and liberty not granted to the King himſelf."

On the ſubject of the Coronation Oath (though already ſo much agitated) this author's ſentiments are alſo well worthy of attention. He brings that queſtion to its proper iſſue, and aſks, "Whether, when the King has ſworn to maintain the Proteſtant religion to the utmoſt of his power, he can conſiſtently, with that pledge, yield up the means by which only he can efficiently perform what he has ſo ſolemnly promiſed?"

Many other important conſiderations are alſo ſtated or adverted to, and the conduct, as well as the language, of the Roman Catholics on this ſubject, noticed, in order to ſhow what would probably be the conſequences of their ſucceſs. For theſe we muſt refer to the book itſelf.

The objection to our forming a judgment of the Romiſh tenets, from the decrees of their own moſt ſolemn councils, is alſo, we think, very ſatisfactorily anſwered. It is to our ſatisfaction proved, that "the principles of the Romaniſts are not changed, but that the ſpirit of their religion is the ſame as when it domineered over kingdoms, and thundered its anathemas throughout the world." The author infers, that it would "be utterly unwiſe, unſafe, and unconſtitutional, to remove thoſe barriers which the experience and vigilance of a former age erected as a bulwark for the defence of our religious and civil liberties." The concluſion from theſe premiſes is expreſſed in ſuch candid and manly terms, and is ſo exactly conſonant to our opinion on this ſubject, that we will give it intire, and earneſtly recommend the whole tract to the reader's peruſal.

"What then, it may be aſked, is nothing to be done to ameliorate the condition of the lower claſſes of the Iriſh Romaniſts?

"Every thing that political wiſdom and Chriſtian benevolence can poſſibly deviſe and effect, ſhort of admitting the leading men of that perſuaſion into parliament and places of great public truſt; for this would only tend to gratify the ambition of a few, without producing an atom of good to the majority.

"Inſtead, then, of giving way to the demands of theſe men, let it be the care of Government, and of all who have any weight and influence in that country, to promote the improvement of the moral and civil ſtate of the Catholic peaſantry. Every means ſhould be uſed to emancipate their minds from the chain of bond-

age in which they have been so long held, and to open their understandings to the light of reason and religious truth. This must be done, not by compulsion, or by the sinister means so much in vogue with the missionaries of their own persuasion; but by the force of example, and by the constant exercise of an enlarged liberality.

"Still, while every real grievance that may affect the people, ought most promptly and unreservedly to be removed, and while every necessary blessing that an enlightened Government can bestow, should without limitation or distinction be publicly conferred; let it at the same time be expressly declared and thoroughly understood, that the barrier of the Protestant Constitution is sacred, and let the motto inscribed upon it be, Esto Perpetua!" P. 76.

In the Supplementary Note the author opposes, with justice as we think, the leading doctrine in Mr. Fox's historical work.

MISCELLANIES.

ART. 26. *Old Nick's Pocket Book; or, Hints for a ryhte pedantique ande mangelinge Publication, to be called My Pocket Book, by Himself.* 12mo. 3s. 6d. Sherwood. 1808.

We noticed, in a former number of the British Critic, an extended and ill-humoured satire on the productions of Sir John Carr, which we have little reluctance in saying have, to us at least, communicated considerable amusement. Some friend of Sir John has here entered the lists in his behalf, and very successfully attacked his opponent with his own weapons. A frontispiece, which is executed with much humour, is said to convey a strong resemblance, in caricature, of the party who struck the first blow. But after all it may be worth considering, whether the squib, to which this is a reply, was of sufficient consequence. It seems to be already forgotten; nor must this publication, however apposite or facetious, expect a more enduring existence.

ART. 27. *A Picture of Valencia, taken on the Spot, comprehending a Description of that Province, its Inhabitants, Manners, and Customs, Productions, Commerce, Manufactures, &c. with a geographical and statistical Survey of Valencia, and of the Balearic and Pithyusian Islands. Together with Remarks on the Moors in Spain. Translated from the German of Christian Augustus Fischer. By Frederic Seebert.* 8vo. 9s. Colburn. 1808.

This, as far as it goes, is an entertaining work, and if any of our readers shall have occasion to pay a visit to this place, which is one of the most delightful provinces of Spain, they will not fail to find this book of Mr. Fischer's a convenient and useful manual. But the title page comprehends so much, that it might reasonably have been prefixed to a quarto volume, instead of a meagre octavo, which, though it hardly extends to three

hundred pages, is charged at nine ſhillings. There ought at leaſt to have been a map.

ART. 28. *The Printer's Grammar; or Introduction to the Art of Printing: containing a conciſe Hiſtory of the Art, with the Improvements in the Practice of Printing for the laſt fifty Years, By C. Stower, Printer.* 8vo. 530 pp. 15s. Croſby and Co. 1808.

The Hiſtory of Printing, by Luckombe, is profeſſedly the ſource from whence a great part of the preſent volume is compiled; particularly ſo far as relates to the early hiſtory of the art. The improvements in printing within the laſt fifty years certainly demanded a continuation of that uſeful work; this has been effected by Mr. Stower, in the book before us.

The invention of the Stanhope preſs, by the nobleman whoſe name it bears, and the introduction of ſtereotype, form remarkable æras in the hiſtory of printing; and the information we here receive on theſe ſubjects is highly intereſting. The advantage of the Stanhope over the common preſs ſeems to be, that it produces an adequate impreſſion from heavy works in ſmall letter, and poſſeſſes more power, although the labour is diminiſhed; it is ſaid to be capable of ten times the force of the common preſs, with perhaps a tenth of the labour. Some attempts have been made to improve the common preſs on the ſame principle; Mr. Brooke's improvement approaches nearer to it than any thing that has been hitherto attempted. To the ſame nobleman we are alſo in ſome degree indebted, for the improvements in ſtereotype. This art appears to have been practiſed by a Mr. Ged, of Edinburgh, as far back as 1725; it was afterwards adopted by Mr. Tilloch, editor of the Philoſophical Magazine, from whom Lord Stanhope received his firſt inſtructions in the art, and, after two years of inceſſant application, it was announced to the public, "that the genius and perſeverance of the noble Earl had overcome every difficulty, and that, accordingly, the various proceſſes of the ſtereotype art had been admirably contrived, combining the moſt beautiful ſimplicity with the moſt admirable œconomy, the *ne plus ultra* of perfection with that of cheapneſs." The art being thus twice invented in Britain, Didot of Paris is conſidered of courſe as only a ſucceſsful cultivator of it *.

Theſe are the principal improvements in the art recorded in the preſent volume, but we meet with ſeveral valuable tables, and much uſeful matter, which is not found in the former Printer's Grammars. Conſiderable extracts are made from Mr. now Dr. Fry's Pantographia, which cannot fail to gratify the philo-

* The ſame invention was ſtruck out and practiſed by Van der Mey, at Leyden, towards the end of the 16th century.

logiſt

logiſt and the antiquary. A ſheet, containing the Greek abbreviations and connexions, is alſo introduced, copied, by permiſſion, from Dr. Valpy's Greek Grammar; which is allowed to be the moſt accurate liſt hitherto publiſhed. We alſo meet with a uſeful plate, containing an exemplification of typographical marks, or the manner in which errors are noticed in a proof.

The parts of the common preſs are exhibited ſeparately in wood cuts, as in Luckombe's Hiſtory of Printing; alſo the ſeparate parts of the Stanhope preſs.

A ſcale of a pair of caſes, invented by the late Mr. Hazard, of Bath, is recommended, as appearing calculated to ſave conſiderable time to the compoſitor. An Eſſay on Fine Printing, by Mr. M'Creery, the author and printer of a poem entitled the Preſs; an abſtract of act s of parliament, relative to printers, and an explanation of technical terms uſed in printing, cloſe the volume.

The work is likely to prove an uſeful aſſiſtant in the printing-office, and affords much curious and uſeful information to the admirers of typography.

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ACKNOW-

ACKNOWLEDGMENTS TO CORRESPONDENTS.

We wiſh to aſk of any correſpondent, who may be able to inform us, what is become of the original Stone containing the Inſcription to JUPITER URIUS, which Bentley corrected. It was brought to England, and purchaſed by Dr. Mead, but what became of it after his Sale we know not. It is not in the Britiſh Muſeum.

LITERARY INTELLIGENCE.

We hear with great pleaſure of the deſign to publiſh two volumes of the *Sermons* of the late *Biſhop Horſley*, by ſubſcription.

The third Volume of *Mr. Profeſſor Vince's Aſtronomy*, with many new tables, is now publiſhed, and completes the Syſtem.

Mr. *Jerningham* will ſhortly publiſh a work entitled, *The Alexandrian School;* or, a Narrative of the Character and Writings of the firſt Chriſtian Profeſſors in that City.

A Treatiſe on *Spherical Trigonometry* by Mr. *Renouard*, of Trinity College, Cambridge, will appear this Spring.

Mr. *Matthew Murfitt*, of the ſame College, is alſo printing an *Eſſay on the Life and Character of Ageſilaus, Son of Archidamus*.

Mr. *Bingley* has nearly finiſhed a Volume entitled *Memoirs of Britiſh Quadrupeds, with* 70 *Engravings from original Drawings*.

Mr. *Farrer* is printing a ſecond Edition of his *Sermons on the Parables*, in one octavo Volume.

A ſecond Edition of Mr. *Faber's* Work on the *Prophecies relative to the Converſion and Reſtoration of the Houſes of Judah and Iſrael*, will be ſpeedily publiſhed.

Mr. *Edward Davies* is printing a continuation of *Celtic Reſearches*.

Mr. *James Elmes* is engaged on a *Dictionary of the Fine Arts*.

Sir *Robert Kerr Porter* is printing an *Account of his Reſidence and Travels in Ruſſia and Sweden*, in a quarto Volume.